

# THE CHRISTIAN CENTURY

## New Year's Prayer

Not in dumb resignation we lift our hands on high;  
Not like the nerveless fatalist, content to trust and die.  
Our faith springs, like the eagle's, who soars to meet the sun,  
And cries exulting unto Thee, "O! Lord, Thy will be done."

When tyrant feet are trampling upon the common weal,  
Thou dost not bid us bend and writhe beneath the iron heel.  
No! in Thy name we assert our right by sword or tongue or pen,  
And e'en the headsman's ax may flash Thy message unto men.

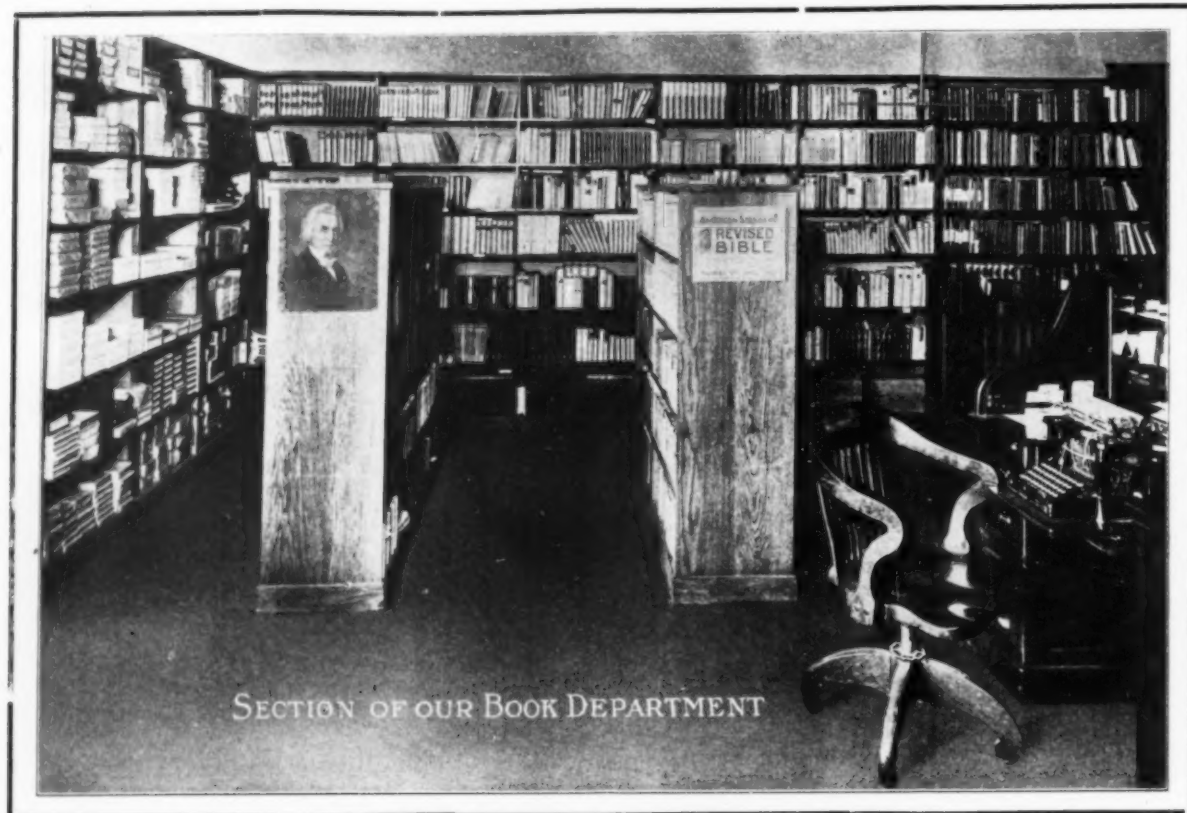
Thy will! It bids the weak be strong; it bids the strong be just;  
No lip to fawn, no hand to beg, no brow to kiss the dust.  
Wherever man oppresses man beneath Thy liberal sun,  
Oh! Lord, be there Thine arm made bare, Thy glorious will be done.

—John Hay.

CHICAGO

*The* CHRISTIAN CENTURY COMPANY

358 Dearborn Street



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**THE CHRISTIAN CENTURY COMPANY,**

358 DEARBORN STREET, CHICAGO.

# The Christian Century

Vol. XXII

CHICAGO, ILL., DECEMBER 28, 1905.

No. 52

## EVENTS OF THE WEEK

Revolutionists warned the Czar to leave Russia, informing him that he is no longer ruler, except in name. Another group repudiates the warning; they are indifferent whether he goes or stays, anticipating success in any event. The industrial and political strike mentioned as impending a week ago, came to pass in due time. 120,000 persons were idle in St. Petersburg, and only a very lame train service could be kept going. As might be expected, some want to work, and the strikers want to prevent them. In government circles, confidence is expressed that the general strike will be a failure. The Czar has great faith in winter and famine; General Inclemency may save Russia from revolution as he saved it from Napoleon. Father Gopon is returning to preach patience and conservatism. A cable dated December 22nd declared that the Czar reprimanded his ministers severely for lack of promptness, and threatened to take things into his own hands. Would he were a Roosevelt!

### Troubles of The Czar.

1905 made new records in industry, commerce, agriculture, and religion.

Crops as a whole have never been exceeded; international commerce will reach \$3,000,000,000, a little more than one-half of it being exports from the United States. Domestic trade in healthfulness and prompt payment of obligations has never been exceeded. New and encouraging features have appeared in education, diplomacy and finance. Philosophy, philanthropy, and religion have not lagged behind. Nicholas Murray Butler, of Columbia University, says the most pressing problem in American higher education is the future place and character of the college. Colleges that inspire to noble lives cannot be made of brick and stone. Neither can they be wholly intellectual; they must be social and moral also. Prest. Butler thinks it useless to hold that American students from 19 to 23 years of age cannot profitably pursue university and professional courses, when at these years French and German students do their most vigorous work. "More and more there comes a perception of the true work of education,—to fit the young of both sexes for all the duties of citizenship."

John Bassett Moore tells of triumphs of diplomacy, in 1906, giving the treaty of Portsmouth first place. Neither Japan nor Russia could claim victory, for Russia was by no means exhausted. The distinguishing feature of the Portsmouth conference was simplicity. Diplomacy was formerly elaborate and ornamental

evasion and glittering circumlocution. Now there are no formalities other than between gentlemen when they meet. If Russia and Japan, nations that are fond of gew-gaws and gold braid, can agree that the simplest diplomacy is best, the "advanced" nations ought to come down from their pinnacles of pride and arrogant traditionalism.

Only one financial year approaches 1905, the year 1901. The fiscal year ends Sept. 30. Up to

**Financial Figures.** that date, transactions in the New York clearing house aggregated approximately \$96,000,000,000, \$92,000,000,000 for exchanges, and \$4,000,000,000 for balances. The average daily clearings were \$302,000,000. These figures pass comprehension. We see, however, what a small part, relatively, actual cash is playing in the perfecting of exchanges and trade. The facilities of banks have been almost universally adopted. No clearing house association seems to show a smaller amount than for previous years. All this indicates as the striking financial feature of 1905, that our activity, our productive and consuming capacity, are increasing rapidly, and will continue to increase.

Thos. L. James, in his review of the religious world, like a sensible man, puts the New York congress on federation first; he also mentions the Wales revival. He

**Religious Gains.** had been "much impressed" by the statement of a distinguished clergyman that it would be better in many towns if one-half the churches were sold, burned, or destroyed. This seemingly "shocking statement" has been in the air since J. G. Holland's "Gold Foil" appeared, and the protest has been voiced by a great and growing religious body since Thomas Campbell wrote his declaration and address, nearly a hundred years ago. It takes some people a long time to learn. Lectures on our common Christianity have been delivered in Colgate University, the Disciples have been aggressive in promoting their conquering plea for reunion in Christ, and leaders of the creed churches have spoken out indignantly against grave-yard theology; finally, the Congress on Church Federation met in Carnegie Hall,—a most gratifying and significant event, the greatest for centuries.

Time-servers and public servants constitute the two classes of office-holders in this country today.

**Time-server or Public Servant.** As a fine example of the first, Supt. Hendricks of the New York Insurance department stands in the lime-light. His testimony before the Armstrong Committee is amusing and

amazing. On his acknowledgement, he has been busy chiefly in going through the motions of discharging his duty. He took it for granted that all was well, so long as the companies were solvent. Enormous salaries to insurance officials, a just return to the policy-holders whose toil supports the business, and freedom from questionable affiliation between his assistants and the insurance companies,—these things, with other vitally important matters, did not at all concern him. He was delightfully and innocently a "good fellow." He disturbed no one. And the revelations of the committee show how much positive harm one of the colorless, lackadaisical, antique office-holders can do.

Millions of dollars have gone into Christmas trade. Is Christmas, then, being commercialized?

### Better and Brighter.

Yes and no. An undue tax on slender purses, or a greedy and conscienceless plunge after exorbitant profits, would indicate it. But the deep undercurrent sets stronger than ever toward the real Christmas ideal, unselfish thought and disinterested love. It taxes one's ingenuity to buy for others. Some refuse the demand. But no one can go with the surging, happy Christmas throng, or into the Christmas gathering, or into the sanctuary, and not feel the warmth and glow of the Christmas spirit, as pure and sweet and heavenly as that which lit the hills of Judea two thousand years ago.

Fighting for the control of the New York Republican machine, and seeking to involve the President, Odell, Platt and Depew are unusually busy. Odell in his

**New York Contests.** anger has made extraordinary charges against the President, and in other ways confessed defeat. The nation will be much relieved when Depew is down and out of sight. Dissatisfaction is rife because of Odell's meanness at the time of the Mayoralty election. But for him, Jerome could have been the nominee of the Republican and the Independent parties, and undoubtedly would have been elected. Odell preferred defeat with the "gang." It is time for the people of the Empire State to fall into line with Missouri and Ohio, and assert their rights.

General foreign uprising expected soon in China.—Gov. Deneen is investigating State charitable institutions, and changes are slated.—It is reported that the Corey

**Briefs.** divorce suit has been abandoned and the prodigal husband will give up his actress.

## EDITORIAL

*In Essentials, UNITY; In Non-Essentials, LIBERTY; In all Things, CHARITY*

### CHURCH FEDERATION AND CHRISTIAN UNION

It has been pointed out in our reports of the New York Conference on Church Federation that the almost unanimous sentiment of those who spoke from that platform was favorable to Christian Union, and regarded Church Federation as only one of the steps in the direction of this more important end. It was recognized that Christian Union is so broad a term and its interpretations are so various that it is necessary to make a beginning at some definite point where the active work of co-operation may be begun, and the sentiment of unity which is already in the church may have occasion to express itself.

A recent meeting in Chicago still more strongly emphasizes this fact. Reports were presented by a number of delegates to the New York conference, representing the different denominations. With a single exception all emphasized strongly the value of the conference and its uplifting influence, its register of the sentiment which now prevails in the church and is rapidly growing in favor of closer and more manifest unity, and the needless waste in denominational establishments, which is one of the scandals and mistakes of our age. There was in this Chicago meeting only one dissenting voice. One of the speakers, while praising the spirit and purpose of the New York gathering, uttered the familiar slogan of denominational loyalty, and insisted that the denominations were necessary to the progress of the church. He not only emphasized their historical value as expressions of neglected but important Christian truth, but insisted as well that they are necessary to the success of the universal church. This sort of utterance has become archaic and presently will be entirely obsolete. An occasional voice raising such a protest against the plea for Christian union is only a significant sign of the times, pointing by its contrast to the increasing chorus of advocates of that unity for which the Master prayed.

It is not without significance that in our own ranks this same denominational spirit has a place. Some of our journals, which once stood for the nobler side of Christian truth, are now joining the sectarian press in deprecation of such gatherings as the recent conference, and are insisting that no good can come from a gathering of that kind. We are not surprised that men of a certain type of mind take this view. Whatever denominational leadership they may have aspired to enjoy is endangered by the progress of Christian union. It is much easier for this class of men to proclaim an impossible sort of union by insisting that all the denominations shall accept their interpretation of Christianity, than that they should join heartily with all who love our Lord in the effort to realize his purpose for the world. There is nothing more pathetic than the spectacle of men who profess to believe in Christian union throwing obstacles in the way of its accomplishment except upon the impossible terms of narrow and sectarian interpretations. Such men either have never pondered the question as to how Christian union is to be

brought about, or they are unconcerned with the subject except as a party shibboleth.

The Disciples of Christ will need to face this question frankly and decide for themselves whether their almost completed century of work shall become only a shadowy reminder of misspent energies, or whether they shall now bring it to a glorious consummation by an effort to make real that plea which has evermore been theirs. The Disciples of Christ have at this moment the chance to present the theme of union in so vital and convincing a manner that they shall become much more than they are at present the leaders in Christian thought and activity in the American church. Every decade of their past history cries out for such a vindication. The memory of every great leader of the past demands of us loyalty to the plea which has given us being. If Mr. Campbell were alive today his presence and voice would give urgent emphasis to the great theme which was in the hearts of all in the conference to which reference has already been made. He would never have been found skulking beyond the outworks of any mere denominational or partisan fort, but would have been leading in the thick of the fight to secure that spirit of fellowship and that active co-operation which is the greatest need of the church today. In so far as we are true to him, and much more than that, true to his Master and ours, we shall accept with gratitude every opportunity to bear testimony to the essential unity which we feel with all believers in Christ, and we shall leave no effort unattempted to bring in the day for which we have looked with eagerness and yearning.

### THE CHRISTIAN CENTURY

Believing that the twentieth century is to witness in a phenomenal degree the Christianization of the world, the men who organized this company five years ago adopted the name "The Christian Century," a name which in itself is a prayer and a prophecy. We have seen no reason to change the name. Pagan wilds will be conquered, ignorance and superstition will yield, the light will enter, and the darkness depart. Even the temples of trade and industry will become holy.

With such a name, we can have but one purpose,—to help forward a consummation so blessed. And in carrying out this purpose, we invoke the co-operation of our brethren, the prayers of our friends, and the guidance and inspiration of the Spirit of God. The men who are chiefly responsible for the paper from week to week, for its message, its temper, its equipment, are not infallible, and make no pretensions to infallibility. What they do not know would make, not a large book, but a large library. At the same time they have a store of knowledge, a power of insight, and a judgment which they unhesitatingly place at the service of the churches. To the study of our problems, the alignment of our forces, and the direction of our energies, they invite the fellowship of all who love the Lord Jesus Christ.

The Christian Century is not an old paper. Twenty-two years is not long, but it is long enough to have learned some things. We purpose to make the past serve, not fetter, the future. We have high ideals of the church paper, and we hope to come much nearer these ideals in 1906 than ever before. The paper is not published for its own sake, nor for the gratification of its editors, but for the service it can render. We shall have no other test than this,—to what extent is The Christian Century helping on the cause of Christ?

This is, to be sure, a very general statement, but it immediately yields very definite details. Certainly we shall stand as ever, for the restoration of the lost unity of the church. And we shall plead for the original conditions of church membership as a contribution to this restoration. We shall hold steadfastly before our readers the New Testament ideal of church organization and life, and help to build churches of Christ without denominational name or creed, and without the sectarian spirit.

For the individual we shall hold up Christ as the incarnate Son of God, and the perfect Son of Man. He came not to establish an ideal of character and conduct less than himself, but as Himself the ideal. And we shall seek to serve those who want to be Christ-like. A separate department of the paper will minister to the deepening of the spiritual life, but we are determined that the paper as a whole shall carry an atmosphere of faith and hope and love, and be a welcome stimulus to the higher nature of our readers.

As an asset of incomparable value, we covet the prayers of the brethren. Without malice or hate or envy, with patience and charity and inexhaustible good will, we go confidently forward.

### DOES INTEREST MEASURE TRUTH?

"Vested interests" are always opposed to change. The phrase is generally used with reference to industrial and economic interests. But there are vested religious interests as well. Every man, every sect, has a deposit of truth, of what at least bears the label of truth. The Scribes and Pharisees had it. The Roman Catholics had it in Luther's time. The American churches had it in Campbell's time. And Jesus, Luther and Campbell disturbed it. They brought new truth; vested interests immediately gave battle. Has it come to this, that a people whose fathers were disturbers of the status quo have begun to make their interests, ecclesiastical, missionary, etc., the measure of truth? Do we use certain phrases to tickle the ears of the groundlings? Do we "play to the galleries"? Are our editors and preachers most interested in reputation, circulation, popularity, or in the truth?

### THE CRITIC'S FATE

He who sets himself up as a critic by profession, must at length come to this,—that since he has looked only or chiefly for faults, he can see nothing else, and they appear to him, clear and distinct,

where they are not. A half-witted young man was being examined by a waggish lawyer for admission to the bar. Among other foolish questions was this—"What is a writ-omorouser?" No one on earth—or at the bar knows, but the young man had an answer. "A writ-omorouser is a writ by which you can arrest a man where he ain't as well as where he is." The critic sits in his cobwebbed corner and issues just such writs. He soon comes to quarrel with the forces of nature, because there are spots on the sun. It is a perilous attitude, and its penalties are severe.

### TO THE RESCUE

By all means let us save the Randall Street church, Baltimore. The mortgagee will wait one month longer—till January 15. This is really a contribution, and ought to provoke immediate and generous response from the brotherhood. Churches should hasten their offerings to the Church Extension Board, Kansas City, Mo., G. W. Muckley, Secretary, so the board can make a loan of \$4,000 and take the building from under the sheriff's hammer. This is a valuable property and we cannot afford to lose it. The stigma of apparent failure will prove costly, aside from the financial loss. Total indebtedness on this building, \$5,000, \$1,000 of which will be raised in the east. "He gives twice who gives promptly." We have not lost our ability to meet an emergency like this. To the rescue!

### NOTES

One of our most readable exchanges, "The Religious Telescope," announces that as soon as present contracts expire, it will discontinue medical advertising altogether. The publisher says he will test the church in this matter. This change will cost \$4,500 or more a year. "I will watch with interest," he adds, "the activity of those who have been so pronounced in their views on this question." The point is, will they come to the help of the publisher, by increasing the subscription list, or by sending in good clean advertising?

World-wide Methodism will make the last three days of December days of special prayer for a forward movement in evangelization. This is in response to the call of the central conference commission upon aggressive evangelism, of which Bishop W. F. Mallalieu is chairman. The net gain in communicants for 1905 is said to be 78,000 as against an average of 31,000 for the other years since 1900. In this city all the Methodist ministers will meet at the First Church, 3 to 6 P. M., and a delegate meeting of ministers and laymen will convene at night in the same place.

Thirty-nine governments of the world are thinking of peace, and studying how to alleviate the horrors of war. President Roosevelt has selected Joseph

H. Choate as chairman of a new peace commission, to assemble with representatives of other nations for a second Hague conference. Nothing could better signalize the acceptance of the inner message, the real message, of Christmas, that the inauguration of such a movement.

It will be well worth while to prepare for the celebration of our first centennial, if it does no more than bring us again fully into the atmosphere of the early reformers. Thomas Campbell fell out of favor with his church because of his irenic disposition, his charity for other denominations. There are Disciples who revere his memory who will never be similarly accused, unless they have a change of heart.

Somewhere in the long ago we heard a foolish song the refrain of which was, "I'm dying for someone to love." That is seldom if ever true. But in the church it is often true that the song might be—"I'm dying for something to do." In "The Christian Endeavor World" Florence Crosby Parsons says there are several secrets of Mormon power,—"one in the fact that to every boy, from the time he is fourteen years old and younger, are given office and definite work." Preacher, set your members to work. It is better to set ten men to work than to do the work of ten men.

## Baptists and Disciples

### A VOICE FROM OUTSIDE

I am glad to notice that "the columns of the Christian Century are open to Baptists, as well as Disciples of Christ, for the expression of convictions upon the union of Baptists and Disciples." I am neither a Baptist nor a Disciple, but if you will suffer me to "show you my opinion" also, I can give you some valuable "pointers" on how you should unite. I would base my remarks upon the text, "Cease to do evil; learn to do well." Much could be said about past and present evils, but this must be brief.

First—Baptists have tried to bind Disciples to human confessions of faith, to Baptist usage, and to the rulings of associations exercised without scriptural authority. This they must cease to do and learn the law of liberty in Christ. They are learning that they have no authority from the Chief Priest to bind the saints with opinions, nor to bind the faith and worship of a church by an association of churches.

Second—Objectionable and sectarian or denominational names have been adopted by each. When "baptist" and "disciple" are used as common nouns any disciple of Christ may be a baptist and every baptist should be a disciple of Christ. But as proper nouns a Baptist can not and will not be a Disciple, nor a Disciple a Baptist. Hence the only ground for union is that they be non-sectarian disciples or simply Christians. That they might put away the evil of their doings from before the eyes of God and the world, it is the duty of every congregation thus afflicted with evil, to change the name on its church building, announcements, letter heads, legal papers, etc., and require that its pastor withdraw from enrollment in any year-book

or other publication enrolling him as a Baptist or a Disciple. You ask why should not either of these engage an evangelist from the other body. My experience and observation convince me that a non-sectarian evangelist is much to be preferred. I notice, however, that in the united movement of "the Disciples of Christ in Chicago," "the campaign committee invited the ablest men of the denomination to participate." I suggest that you get, instead of these, some strong non-sectarian and anti-sectarian evangelists to participate until they convert you from denominationalism.

Third—Another mistake that has often been made is to begin the work of establishing a church in an already occupied territory "without first endeavoring to bring the existing church to such a position as will enable all Christians consistently to unite with it. Be not too hasty.

Fourth—Another evil has been to ignore and offend Baptist churches by designating a later church as "the Christian church," or even "the First Christian church." Churches recently convened in Alexandria, La., declare their intention to meet next year with "the First Christian church in Monroe," (meaning a church yet to be built), though there are churches already existing there. This is an unwise policy for people pleading for unity.

Fifth—As to missionary societies, the constitutions of such should be so amended, if necessary, as to enable and compel the boards to employ non-sectarian missionaries only and to plant and build up none other than non-sectarian churches. Every society could then co-operate with the others regard-

less of previous condition of servitude, and every church or individual could contribute to such as it or he should choose. Until the societies come to this more perfect state they should be considered as more or less given to sectarianism, and everyone should support them according to his own judgment. In the meanwhile petitions should be sent from every church to the societies, pleading for scriptural and strictly non-sectarian and anti-sectarian work.

Sixth—As Baptists have given up the defense of "Apostolic Succession," close communion and close baptism will soon be a thing of the past. God hasten their exit.

CHAS. E. DUNLAP.

Cornland, Ill.

### A LITTLE KNIGHT.

Sir Walter Raleigh's cloak has been a symbol of chivalry for many years, but the little street boy's cap in the following story, from the Sunday Magazine, deserves an equally honorable place: The best story I know of an Edinburgh street boy was told me by a lady who witnessed the incident. There was a Christmas treat given to poor children at a mission hall, and hundreds of little ones were assembled at the doors in advance of the hour of admittance, many of them barefoot. Among the number was a sweet-faced little girl, who seemed less hardened than most to the cold, for she shivered in her poor jacket and danced from one foot to the other on the cold, hard stones. A boy not much older watched this performance for a few minutes, and then with a sudden impulse of protection took his cap, put it down before her and said: "Ye maun stand on that."

# Disciples & Inter-Church Conference

Like the star which guided the wise men who sought for the infant Savior, the conference marked the dawn of better things. Some of our aged watchmen who have prayed and wrought for a half century for the unity of God's people are now ready to shout "The morning cometh!" Charles Clayton Morrison was correct in his conclusion presented in a recent number of the Christian Century; God has had other forces than the Disciples at work to bring about the conviction underlying this conference. He mentions some of those forces. Others fully as potent will suggest themselves to students of modern religious movements and methods. I believe, however, that both he and other writers in our ranks under-estimate the influence of the Disciples in bringing about this gathering, and that any proper survey of the field, any proper accounting for the facts, will lead us to rejoice that "immediate and evident connection can be traced between our work as a people and the Christendom-wide sentiment for union."

Able and candid men in many of the denominations frankly confess this connection and give us an amount of credit denied us by an occasional writer within our ranks. I am surprised and pained at these oft-repeated statements coming from our own brethren. My explanation of these utterances is this: These good men in our ranks mistake a part for the whole. They state impartially their own observations, but they err in presuming that the part which they observe is identical with the parts observed by others.

I have viewed other and dissimilar parts, have heard and read different testimonies, have some very different premises and have reached not a few very different conclusions, one of which is, *the conference knew much more about the Disciples of Christ than was made evident by anything said regarding us in its sessions.*

The conference was planned by, composed of, and participated in by representative men of the great denominations, not a few of the recognized leaders of religious thought in America being among the number. Grant that they made no reference to us as a people or to our peculiar plea. To conclude for these reasons that they do not know of us and our principles is to assume their ignorance of religious movements and doctrines, the very things in which they are really experts.

Consider the general intelligence of the American people, our countless mediums for exchange of thought, our facilities for getting and giving news, and it is simply impossible for the leaders of religious thought not to know about us. That they understand us is a different proposition; that they could not write a statement of our position satisfactory to us, is true; but no religious body can write a fully satisfactory statement concerning another. That is why each denomination is represented by one of its own writers in the American Church History Series. Indeed, I do not know of a full statement of our position written by one of our own brethren to which I can subscribe without reservation. But I have in my possession two or three statements of our position made by men outside of our ranks, which as a whole

## Wm. J. Wright Supt. of Evangelism

are more satisfactory to me than some put forth by our own brotherhood.

Many men occupying leading pulpits in eastern cities have, like Dr. Hillis, been reared in the central or western states, and have commenced their ministries in towns where the Disciples are as numerous and influential as their own people. These preachers throughout the east know our position. Some of the leaders in the conferences are even now residents of cities and towns in which the Disciples outrank their denominations both in numbers and influence. That they understand us and are without prejudice, none will claim. Moreover their prejudice is not always without reason. We have not always been true to our plea; we have not always presented it wisely or sweetly; we are responsible in some cases for the misunderstanding and prejudice.

This is but the era of comity, toleration and decent treatment. The full recognition and credit which we merit, we may expect to receive later, in the era of love letters and bouquets; but this will come after Federation and not before the dawn of the era of Unity.

In a recent number of The Christian Century I mentioned an article by one of America's ablest Baptist Theologians, in which he says that beyond all question, the plea and practice of the Disciples of Christ have modified the theological views and practices of all other religious bodies in America.

In the conference some Methodist bishops were prominent figures. With one of these I talked last summer. His address was considered among the ablest in the conference. Of course he did not mention us, though he knows well our plea and position. And since he does not favor any other Christian Union than that which already obtains, he fears us and trembles at our power. He said to me in the presence of a witness "Your plea, when one first hears it, is one of the most plausible and powerful arguments to be heard anywhere. I know nothing like it. It appears unanswerable at first. One feels compelled to accept it. I confess that I am afraid of your plea and your people."

The leaders and speakers did not go to New York to describe the course by which they had arrived at their convictions regarding Federation or Unity. They were there to insist with tremendous earnestness and emphasis on the necessity of Federation first and Unity next, in order that the world may believe that Jesus is its Savior.

Moreover, that was a conference of Federation, which has never been our plea. It was a conference to discuss a way; we consider the goal. They met to consider a means; we consider the end; They stood for Federation; WE

### Stand for Unity.

While this movement has not produced a great number of books which will live, or which are being given wide circulation beyond its own constituency, not a few of these books may be found in the libraries of nearly all well in-

formed preachers in all denominations. One million three hundred thousand persons, united in a century-old movement for unity, represented by 6,000 preachers, who in every part of our land plead weekly for unity, cannot but be known both in name and practice by a majority of intelligent preachers. To state the contrary is against both facts and reason. Our power has been felt where we ourselves have never gone. The fidelity of the pioneers to the old plea was such as to compel men to know our position, even though it did not lead them to acknowledge the source of their new ideas.

Let us permit no root of bitterness to be in our hearts because the conference did not set us forth as century-old advocates of the plea which they are just beginning to tolerate. Let us be patient and keep sweet while the heaven is at work changing the whole mass.

The conference knew much more about us than will ever enter into its records, but our reward will come in due time, and greater reward than Whittier promised to the toiler:

"Yet do thy work. It shall succeed  
In thine or in another's day;  
And though denied the victor's meed,  
Thou shalt not lack the toiler's pay."

It is too early to expect men who still have "much prejudice and bitterness" to give us large credit. But annals of religious movements are yet to be written, and a thousand fair, unprejudiced historians will trace the historic movement for Unity to its source. In that day the Disciples of Christ will have their rich reward. Let us be worthy of our opportunities now, and worthy of all the great things to be written to someone's credit hereafter.

Cincinnati, O.

### EDUCATION DAY.

No day in our missionary calendar is more important than the third Lord's day in January, the day set apart for the presentation of Christian education among us as a people. It is becoming more and more apparent that to this branch of our work we must look very largely for success. We must train men and women for the mission field, for pastors and for lay workers. Nowhere can we look for such supplies if not, in the main, our own institutions. As in every other cause among us everything depends upon the interest taken in presenting the matter to our churches by pastors and evangelists.

In the absence of any other arrangement it seems to be best that each institution should advertise the work of Christian education in its own region and receive reports directly from the churches. We crave the united efforts of our papers to push this paramount interest. It is to be hoped that many directly interested in this important appeal—college men and others—may send a word to general and especially local publications relating to the matter.

W. P. AYLSWORTH,  
Secretary College Presidents.

Young preacher, make your pulpit a throne.

# Where Jesus Placed the Emphasis\*

W. H. Bagby

To become the Savior of the world Jesus had to become the Teacher of the world. Salvation in its broadest sense is education in its highest sense. If Jesus had not taught, all else He did would have been in vain. To become the world's Teacher, Jesus had to meet the relentless demand that there shall be no mistake in the placing of the emphasis. If He is the accepted Savior of men, it is because He is the acknowledged Teacher of saving truths and vital principles.

It follows therefore, that the church of Christ must become the acknowledged and accepted teacher of the world. In order to do this she likewise must make no mistake in placing the emphasis. She must not be found stressing technicalities and traditions, and slurring vital principles and eternal verities, but putting the emphasis where Jesus put it. In vain the church spends her strength and store scattering the seeds of dead dogmas, lifeless traditions, and powerless provincialisms.

There is no greater need than that the church awake to this fact. Christ is the potential Savior of all men, the actual Savior only of those who accept Him. The church must become the accepted source of saving teaching and help. What then did Jesus emphasize?

First, the function of the church, not its form. Like everything else the church came into being for its highest function. Not to attain to a predetermined perfection of form, but to the perfect performance of a divinely prescribed function was to be its high aim and effort. Form is determined by function, not function by form. In the beginning the church possessed the simplest possible form, adequate for the discharge of its first simple functions. As time passed, other demands arose, with a consequent enlargement of the form of the church. Thus came the official, the deacon. As came this office—organ—so came all the others. The office arose to meet the pre-existing need. At the close of the apostolic period the form of the church was what its efforts to meet the needs of that period had made it. Was that form fixed and final? Only to the extent to which it was determined by permanent need.

There were offices in the apostolic church that came into being in response to temporary demands. These ceased as the demands ceased. Among these were apostles and prophets. They departed in obedience to the law that no organ shall survive its function. The divine form of the church is what the present demands upon it make it. Its fixed features are those only which exist in response to fixed demands. We have made a fetish of the form of the apostolic church. Only by the possession of His Spirit and the performance of its divinely appointed functions can an organization establish its claim to be the church of Christ. By her fruits and not by her form we shall know her.

Rigidity of form and inflexibility of method would be the greatest possible handicap. To eyes not blinded by prejudice it is perfectly manifest that God's hand is with bodies that in their form are wholly unlike the apostolic church. The vital question to-day is not whether

the church has the apostolic form, but whether she has that form which enables her best to meet the demands of the present age.

Second, Jesus placed the emphasis on the mission of the church, not on its method of accomplishing it. The elder Bennett cabled Stanley, "Find Livingstone." Ways and means were left to the explorer. God put man into the world, and said, "Subdue it!" Man was left to devise methods and invent instruments. Jesus turned the faces of His followers toward the world and said, "Go, make disciples of all nations." The Lord left us unhampered as to methods for carrying out the commission.

Again, Jesus placed the emphasis on the spirit, not on the letter. The letter of worship is the time, place, order, accessories. The spirit is the sincerity and spirituality of it. Oft has the pearl of piety been trampled under foot in an unseemly scramble over the casket of form. The letter of baptism is all connected with it that is merely external; the spirit is that intellectual and spiritual turning that brings the subject into vital union with Christ.

There is no greater menace to vital Christianity than literalism.

Jesus placed the emphasis on inward transformation, not on outward conformation. "Did you receive the Spirit after you were baptized?" is a much more important question than "Have you been baptized?" For, "If any man have not the Spirit of Christ he is none of His." Our future among the religious forces depends upon where we place the emphasis from this time on. If we would not be a "disappearing brotherhood" we must enlarge our field of emphasis. No religious movement can survive that does not learn in time to put first things first. This movement is in our hands. It lies with us to determine whether it shall go on to victory, or droop and die. It must be fed on living food, living principles.

\*Synopsis of address at Texas Christian Lectureship.

## He Objected.

A certain learned professor in New York has a wife and family, but, professorlike, says the Ladies' Home Journal, his thoughts are always with his books:

One evening his wife, who had been out for some hours, returned to find the house remarkably quiet. She had left the children playing about, but now they were nowhere to be seen.

She demanded to know what had become of them, and the professor explained that, as they had made a good deal of noise, he had put them to bed without waiting for her or calling a maid.

"I hope they gave you no trouble," she said.

"No," replied the professor, "with the exception of the one in the cot here. He objected a good deal to my undressing him and putting him to bed."

The wife went to inspect the cot.

"Why," she exclaimed, "that's little Johnny Green, from next door!"

## CLEAR THE WAY.

Charles Mackay.

Men of thought, be up and stirring  
Night and day:  
Sow the seed—withdraw the curtain—  
Clear the way!  
Men of action, aid and cheer them,  
As ye may!  
There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow,  
Clear the way!

There's a flower about to blow,  
There's a midnight blackness changing  
into gray;  
Men of thought and men of action,  
Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evil that shall perish  
In its ray?  
Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper—aid it type—  
Aid it, for the hour is ripe,  
And our earnest must not slacken  
Into play.  
Men of thought and men of action,  
Clear the way!

Lo! a cloud's about to vanish  
From the day;  
And a brazen wrong to crumble  
Into clay.  
Lo, the Right's about to conquer,  
Clear the way;  
With the Right shall many more  
Enter smiling at the door;  
With the giant Wrong shall fall  
Many others, great and small,  
That for ages long have held us  
For their prey;  
Men of thought and men of action,  
Clear the way!

(A good centennial preparation poem.—Ed.)

## Among Desperadoes.

An Englishman who went over to Ireland, as we learn from an exchange, at a railway station overheard this conversation between two wild-looking peasants:

"I'm just afther bein' to Kilpatrick," says one.

"An' I," replied the other, "am afther bein' over to Kilmary."

"What murderers they are!" thought the Englishman. "And to think they talk of their assassinations so publicly!"

"And where are ye goin' now, Jim?" asked assassin number one.

"I'm goin' home to Kilmore," was number two's reply.

The Englishman's blood curdled.

"Kilmore, is it?" said the other. "Faix, you'd better be comin' wild me to Kilumuaule!"

The story goes that the frightened Englishman went no farther on his journey. He waited at the station for the next train back to Dublin, and returned to England by the first boat.

Cincinnati, O., Dec. 22.—Forty-three confessions, and 50 otherwise added since Jan. 1st, 113 since I came here. There have been more added this year than in any other in the last decade.

Howard Cramblet.

## Among the New Books

*The Social Secretary*, by David Phillips. The Bobbs-Merrill Co., Indianapolis, 1905, pp. 197. \$1.00.

An informing study of a Washington family, which secures the services of an intelligent and tactful young woman to serve as social advisor. She succeeds beyond expectations in "licking into shape" the newly-arrived outfit, and at length marries a son, who shares the general lack of promise at first, but "emerges" under direction. The "senator," who has become suddenly rich and wants to reach the front, his shapeless but kindly wife, who has always worn "tight" dresses, and thereby emphasized her over-weight, and the son, just from Germany, timid, self-conscious, and yet "superior," are well drawn portraits, while the reflections on the social life in the political circle at Washington are full of humor and awareness.

"*Today on the Nile*," By H. W. Dunning, Ph. D. James Pott & Co., New York. Illustrated. 1905. Pp. 270.

Dr. Dunning held for some years the position of instructor in Semitic languages in Yale University. Later on he became the head of a travel bureau, and has annually conducted parties to Egypt and Palestine for a number of years past. The present volume has grown out of the present need for a volume on Egypt which is not simply a guide-book. This handsome volume, which has a number of excellent photogravure illustrations of notable places and monuments in Egypt, is written with ample information and has not only laid under contribution the text-books on Egypt, but has brought to evidence a vast amount of personal and rather unique information. The average traveler cannot very well master Miss Edwards' large volumes, which are perhaps the best previous works on the subject, while on the other hand the Baedekers and Murrays are too technical and juiceless. Dr. Dunning has given us a volume which combines historical and archaeological information as to the most profitable ways of spending a period of rest and study in the region of the Nile.

*With Shelley in Italy*. By Anna Benson McMahan. A. C. McClurg & Co., Chicago. 1905. Illustrated. Pp. 286. \$1.50, net.

The author of "Florence in the Poetry of the Brownings" has added this new volume to a list of art studies upon Italy which becomes more ample and satisfying with every year. Anyone who has the slightest acquaintance with Shelley can not doubt his passionate love for Italy. In a thousand ways he has made this love known. Such poems as "Lines Written Among the Euganean Hills," "Marenghi," "Julian and Maddalo," "Prometheus Unbound," "The Cenci," and many fragments give ample attestation of his devotion to the land where so many happy months were spent by him.

The author has allowed Shelley to speak on almost every page. The book is scarcely more than selections from his poems and letters, and yet the edi-

torial introductions and notes are full of insight and charm. The volume is sumptuously furnished with illustrations.

*Four Weeks of Family Worship*. By William E. Barton. Puritan Press, Oak Park, Ill. Pamphlet, 15c.

A series of daily readings and prayers for family worship consisting of sufficient material for a month. There is for each day a verse of Scripture, a Scripture lesson, a stanza of a hymn and a short prayer, closing with the Lord's Prayer. Any brief form of this kind is valuable as an encouragement to family worship.

*Christian Lesson Commentary for 1906*. By W. W. Dowling. St. Louis, Christian Pub. Co.

Mr. Dowling's work on the international lessons is of a similar order to that which has been supplied by him and the Christian Publishing Company for many years. Its historical and critical value is very moderate, its suggestions for teaching often excellent, some of its illustrations good, and some inaccurate, its maps based too largely on old and discarded views of geography. It is supplied with suggestions for opening and closing services and for black-board exercises.

### PARAGRAPHS FROM RECENT BOOKS.

"Today there is a scholarly view of the Bible, and there is a popular view of the Bible, and they are an appalling distance apart. I am not thinking of the varieties into which each of these views is broken up. I mean simply that there is a popular religious view of the Bible, fairly recognizable and fairly well agreed upon, and that there is in like manner a well-accepted scholarly view, which is not the work of freaks or infidels, but includes a mass of facts now known and certain. Between these two there is indeed an appalling difference, which nevertheless must some day be overcome. The problem is upon us."

W. U. Clarke, "The Use of the Scriptures in Theology." (Scribner.)

"The epic character of the Joshua narrative is strikingly brought out in many of its incidents; that of the disaster at Ai is particularly so, showing all the more strikingly against the advanced—almost modern—teaching of the demoralizing effect of plunder and booty upon an army. The epic character shows again when, no more deterred by repulse than Agamemnon's forces before Troy, Joshua brought to bear his strategic ability—an ambush, a mock defeat, an overwhelming victory; and the Eastern key to the Judean plateau was his."

Louis Seymour Houghton, "Telling Bible Stories," p. 203. (Scribner.)

"Let us remember that the true Protestant order is, first, faith in Christ; second, faith in Scripture. Our faith in Christ does not hang upon our faith in Scripture, but our faith in Scripture hangs upon our faith in Christ. Our faith in Christ may depend on Scripture as a true history; but not as an inspired canonical book. It is Christ as presented in Scripture or by other means,

by preaching as in the first age, and often now, that evokes faith. He and he only is the true Protestant who knows that God has spoken to him in Christ, and who knows this irrespective of any infallible authority separable from Christ himself, whether that authority be the authority of the church or the authority of Scripture. We must not shift the ultimate authority from Christ to Scripture."

Marcus Dods, "The Bible, Its Origin and Nature." (Macmillan.)

### A JEWISH CONGRESS.

The call for an International Jewish Congress which shall have for its purpose the organization of Jews throughout the world, will meet with unanimous approval. The massacre of Jewish innocents continues unabated in Russia and no one can tell what holocausts that country has yet in store. The world reads with interest or indifference the unspeakable story of tens of thousands of Jews pillaged, plundered and murdered—a sacrifice to the fury of autocracy or mobocracy and no nation dares raise a protesting voice.

It is a terrible condemnation of the spirit of our age that the scattered remnants of Israel are compelled to unite and demand the common rights of humanity.

There is abundant reason to doubt whether the nations of the earth would permit the plea of diplomacy to stand in the way of protesting against this fiendish butchery and wholesale robbery if the helpless victims were anything but Jews. The argument that there is a revolution in Russia and that the nation is in the birth throes of liberty does not hold. It has not closed discussion when barbarities were committed in other countries against other classes of people. A world civilization which remains silent while babes are ruthlessly torn from their mother's breasts, sons slaughtered in the presence of their parents, women desecrated and ravished, men hurled from housetops and quartered—is a lie on its very face.

The Jew must arouse the dulled consciences of men to a higher appreciation of the word "brotherhood." And in order to do this, he must organize, unite, appeal and insist upon his common human rights.

If we do not stand together no one else will stand for us. Shoulder to shoulder, forgetful of party names and minor differences, let us present to the world the solid phalanx of a united religious people demanding of every government nothing but justice and the opportunity to grow into the full stature of noble manhood and womanhood.

WM. S. FRIEDMAN.

Last week the Foreign Society received a check for \$600 from Mrs. J. M. Gordon, Clarksville, Tenn., to be used for the support of a missionary for one year. This is the savings of years. She is not a wealthy woman. If this spirit takes hold of our people generally, not only will we raise \$300,000 for Foreign Missions this year, but the four years' campaign culminating in the Centennial Celebration at Pittsburg, Pa., in 1909, will prove an event that will open the eyes of the world and glorify God whom we serve. This makes four individual givers who are supporting a missionary each through the Foreign Society. May the number be multiplied by ten and that speedily.



## Home and the Children

### IT IS TIME

It is time to be brave. It is time to be true.  
It is time to be finding the thing you can do.  
It is time to put by the dream and the sigh,  
And work for the cause that is holy and high.  
  
It is time to be kind. It is time to be sweet,  
To be scattering roses for somebody's feet.  
It is time to be sowing. It is time to be growing.  
It is time for the flowers of life to be blowing.  
  
It is time to be lowly and humble of heart.  
It is time for the lilies of meekness to start;  
For the heart to be white, and the steps to be right,  
And the hands to be weaving a garment of light.

### THE MONEY THAT SLIPS AWAY

"I get \$15 a week, and I never have a single cent of it when Saturday comes," said a boy of nineteen to me one day, not long ago.

"Perhaps you have someone besides yourself to support," I said.

"No, I do not," was the reply. "I pay \$4 a week for my room and board at home, and all the rest goes."

"How does it go?"

"Well, it just seems to slip away from me, somehow or other. I just cannot save a cent of it. There's so much to tempt a fellow to spend money nowadays. I never expect to save a cent."

I looked at the young man as he stood before me. He wore a handsome tailor-made suit of clothes. His tie must have cost a dollar and a half, and he had a pin on the tie for which he said rather boastfully that he had "put up eight dollars." His link cuff buttons were showy and expensive. A full-blown rose for which he paid 25 cents was in his buttonhole, and one of his pockets was bulging out with expensive confectionery. I heard him say that he and "some of the other fellows" were going to have a box at the opera the next night, and that it would cost them \$3 apiece. And yet he could hardly tell just why it was that he could not save anything.

Now, the men who have made themselves independent and who have money to spend for the good of others were not like this young fellow when they were boys. Had they been like him they would never have been independent. I suspect that this boy will verify his own prediction that he will never save a cent. He certainly will not until he ac-

quires more wisdom than he seems to have at the present time. The wealthiest man I know once told me that from his earliest manhood he made it a fixed rule never to spend all that he earned.

When he was nineteen he began teaching a country school at a salary of \$8 a week, and he saved \$3 of it. Later, when his salary had been increased to \$10 a week, he saved \$4 of it, and when he was earning \$15 a week he saved \$7 of it, investing it carefully.

Of course, he did not wear tailor-made clothes, and did not buy a new tie every two or three weeks and pay a dollar or more for it. I doubt if he ever paid a dollar for a tie in all his life. And yet he is by no means niggardly, for he gives away thousands every year to the suffering and for the benefit of humanity in general. There were temptations for him to spend all his earnings, but he did not yield to them. I have heard him say that he never went in debt for anything. If he could not pay for it, he went without it. Some one has said: "Never treat money with levity; money is character."

It is certainly proof of a great lack of force of character when a man allows all of his earnings to "slip away from him somehow or other." There is an unhappy future in store for the boy who spends all that he earns. The boy who begins by doing this is sure to spend more than he earns before very long.

I have knowledge of a young man earning a salary of \$20 a week who had his wages attached by a tailor to whom he owed \$54 for five fancy vests. His excuse was that "a fellow had to dress well nowadays or be nobody." How much do you suppose those five unpaid-for vests added to his character or to his standing in the community? And of what value is the good opinion of those who judge you by the clothes you wear?

You may set it down as a fact that if you do not save anything in your young manhood you will be sure to have a poverty-stricken and dependent old age, and there are no sadder people in this world than the old who are wholly dependent on the charity of others for their support. If all that you earn is "slipping away" from you, you will be wise if you go straight to a savings bank as soon as you receive your salary, and there deposit a fixed proportion of your earnings before it "slips away" from you. And having once deposited it, let nothing tempt you to draw it out. Any successful business man will tell you that this is good advice.—Young People.

### THE HAPPINESS SOCIETY

Have you ever heard of "The Happiness Society?" It was a new idea to Margaret May, when a friend asked her to join it.

"What should I have to do?" Margaret asked.

"Only this: to try every day of your life to give a little unexpected comfort or pleasure to somebody; just a special little taste of happiness that would not have come otherwise; to get something a little out of the common routine."

Margaret was quite ready to begin, so her name was entered on the list of "The Happiness Society."

The first day circumstances certainly favored the new member. An unhopd for rose to a dear lover of flowers, for whom roses were a rarity; a nickel to make good a loss over which a poor little child was grieving forlornly—why, it was double measure for one day!

The next day she found a friend whom an inflamed eye had kept indoors, and who could not even beguile the weary hours with a book.

In these days Margaret began to think that little unexpected opportunities were all about her, and was all the more disappointed when the last day of the week came, to find that nobody at all seemed to want anything that she could do.

At school, as at home, Margaret looked in vain for some one on whom to bestow the little joy-fragment which was that day's due. Nobody—so it seemed—needed anything, at least not anything she could give, and she began to wonder if "The Happiness Society" was only nonsense, after all.

She went, just at nightfall, into the family sitting room, and there was no one there but her old grandmother. She had always taken her grandmother's happiness for granted. Surely grandma had everything that such an old lady could possibly want; and there was nothing to do for her.

Margaret looked at her, as she sat by the fire-place, though there was no fire there now, because it was summer. She had sat there just so, night after night, ever since Margaret could remember. Why, she must be as old as the pyramids! Suddenly the thought flashed into the girl's mind that old people die, at last; and she wondered just how the house would seem when grandma sat by the fire-place no longer. How lonesome the room would look!

A sudden little ache pricked Margaret's heart. She knelt down by her grandmother's side, and kissed her, with such a kiss as she had never given her before—a kiss of love.

"Ah, Margaret," she said, "you have made me feel young again. Your mother used to kiss me just like that, when she was as young as you are now. You have made me happy, dear child."

And so Margaret knew that the opportunity had sprung up, just where she was not looking for it, beside the hearth of home.—Louise Chandler Moulton.

## The New York Problem

New York was only one-fifth American in 1900. Her foreign population exceeds that of all other American cities of 500,000 combined. The Roman Catholic constituency numbers 1,027,552. There are 800,000 Jews within the limits of the greater city. Protestant Christianity is not proportionately as large a factor in the city's life as 50 years ago. Its percentage of the population has fallen from 9.1 per cent to 8.4 per cent, while the Catholic has grown from 12.2 per cent to 26 per cent and the Jewish from 4 per cent to 18.4 per cent.

The ceaseless shifting of the population due to increasing rents and improved transit facilities increases the difficulties of local church work, while the high price of real estate makes the housing problem almost an impossibility for the weak congregation. The scattered condition of the membership and the insurmountable difficulties in the way of advertising renders ordinary methods of church work fruitless.

The greatest factor, however, in the city's irreligious life is not these external difficulties, great as they are, but the indifference of the 1,087,762 churchless protestants. Most of these are being lost, not only to their churches but to the cause of Christ. This element represents New York's immigration by rail. Among these are hundreds of Disciples from our churches throughout the country. They far out number the combined membership of all our churches in the city. This alone answers the question, "Why are the Disciples weak in New York?" There are enough unattached Disciples in New York to make our work strong if they could be enlisted in it. **The Disciples in New York, Prior to 1899.**

Prior to the organization of the Lenox Avenue Union church there were four churches of Christ in Greater New York. The First Church, 323 W. 56th street, Manhattan, organized in 1830, The Second Church, on 169th street, Bronx, organized in 1870, the First Church in Sterling Place near 7th Avenue, Brooklyn, organized in 1875, and the Second Church, Humbolt street, near Nassau Avenue, Brooklyn, organized in 1888.

To plant a church in New York is a difficult task. To do so without liberal financial aid is almost an impossibility. The denominations set aside thousands of dollars for the opening of a new work and support it liberally till it becomes strong.

As a people the Disciples are weak in the east and comparatively unknown. In no section of New York is there to be found groups of unattached Disciples waiting to form the nucleus of a new church, such as may be found in western cities or as the older churches find here and in other eastern cities. Our

### J. B. Lichtenberger, Minister

people are scattered, few, and hard to find, but the task is not impossible. What is required is patience, persistence, and a large faith in both the need and the source of grace to supply the need. It was this spirit, in the face of what seemed to many an impossibility that gave the Disciples a new church in Manhattan.

#### The Founding of a New Church.

In May, 1889, Dr. Jas. M. Philpott closed a four year's pastorate in the Second Church in 169th street. It was



REV. JAS. P. LICHTENBERGER, PASTOR

his intention to seek an open and more fruitful field in the west. It was not to be. His consecrated wife, Mrs. Nellie Pettit Philpott, together with Mr. and Mrs. J. Millman, whom he had baptized in the Second Church, determined on planting a new church in New York. Harlem was a growing section. In all the region between the Harlem river and the Hudson north of 56th street containing more than a million people, there was not a church of the Disciples of Christ. There is but one today. After diligent search a few families were found but the difficulties seemed overwhelming. The need was great but it meant a long hard struggle and perhaps ultimate failure. Other churches with fairer prospects had started and failed. Real estate was high and it would require thousands of dollars to secure a church home. A suitable lot would cost at least \$40,000. In his tenth anniversary sermon Dr. Philpott said "I want to say tonight in simple justice to

one who has passed over the river that this church, under God, owes its origin to the strong faith and brave heart of Mrs. Philpott. She was naturally of a sanguine temperament and eminently fitted of God to lead in such an undertaking. She was nobly seconded and reinforced by Mrs. Millman. These two women set their hearts on having the church, and your pastor was their first convert to the enterprise."

The work was begun in Arthur Hall, Lenox Avenue and 127th street September 8, 1889. Miss Jennie W. Dalzell was secured as pastor's helper. Sunday school was organized on September 15.

On September 29 eleven persons were baptized and on October 6 the church was formally organized, with twenty-three charter members. On March 5, 1890, the church was incorporated under the laws of the state of New York and the first board of trustees was chosen.

During the summer Mrs. Millman, the dear friend and generous supporter of the young church died. Those were dark days for the Lenox Avenue Union Church. But when her will was read it was found that she had left the church \$10,000 in cash, besides making it the residuary legatee of her estate at the death of her husband. But even this splendid gift left the church apparently helpless as it would not even make the purchase of a lot possible, to say nothing of a building. But the resources of God's providence were not yet exhausted. In the winter of 1892 Dr. and Mrs. Philpott found that the present property, which was in the course of construction, the auditorium not yet being finished, was for sale. It was being built by the United Presbyterians. This they purchased for \$45,600, a property worth today \$90,000. The cash on hand was paid and the balance arranged in mortgages so that the

annual payment of interest did not far exceed the hall rent. Of this transaction Dr. Philpott said later: "Here again the providence of God is distinctly seen. We bought this property for at least \$20,000 less than we could have built it, besides we could not have built it at all with the small sum of money we had on hand. That we should be spared the strain of building, which is the point where many congregations are wrecked, that we should be able so early in our history to enter such a beautiful church so perfectly adapted to our work, we attributed directly to the Divine leading."

The first service was held in this new church September 10, 1893, the formal dedication taking place the first Lord's day in October. Dr. A. B. Philpott preached the dedicatory sermon in the morning and the late Dr. John Hall preached in the evening.

#### The Church at Work.

"From the first the church has been

## Success Under Difficulties

identified with the Disciples of Christ. The doctrines preached, the ordinances administered, the customs observed, and the government adopted have all been those in common use among our churches. The spirit of the church has been liberal and progressive."

The church was organized for all the regular Christian activities in the very beginning. The Sunday school was organized before the church, the Young People's Society of C. E. thirty-eight days after. This has always been a strong society and has taken most active part in the Fifth District of the City Union. Mr. R. E. Carpenter at one time president of the society, served two years as president of the Fifth District. Mr.

### Courageous, Consecrated Work

Were it not for the generous provisions of Mrs. Millmon's will, the future would have seemed dark indeed.

In 1897 the church suffered the severest blow in its history. Mrs. Philputt, the wife of the pastor, the strong, brave-hearted helper and source of his inspiration in the long hard struggle, laid down her life on the altar of sacrifice and service. She gave her life to the church. She was universally loved and honored and her loss fell heavy upon this faithful people. But her work survived and the church stands as a monument to her devotion.

In 1901 Dr. Philputt began to fail in health and spent six weeks in St. Luke's hospital with typhoid fever. For months he was unable to resume his work. In January, 1902, he resigned his pastorate of more than twelve years and removed to Buffalo.

### The Second Pastorate.

The following May, Rev. J. P. Lichtenberger, pastor of the Jefferson street church in Buffalo and corresponding secretary of the New York Christian Missionary Society, was called to the pastorate and began work September 1.

During the interval between the pastorates the church was very active. A splendid new pipe organ was installed, the church newly carpeted and decorated and by the generous help of a friend a splendid quartette

employed. The work began under hopeful circumstances. Steady progress has characterized the work. There have been one hundred and sixty-seven additions but with almost as many losses. The membership numbering now about three hundred. The most marked progress has been in financial matters. The church has kept up with its expenses, its budget reaching \$7,368.37 in 1904, and during the past year the pastor has raised a fund of \$5,000 in cash and pledges to apply on the church debt, the first reduction in the history of the church.

All departments of the church are in good condition and perfect harmony and unity prevails among the active workers of the church.

### Scoville Meeting.

The church is now in the midst of preparation for a meeting in February under the leadership of Dr. Chas. Reign Scoville. The eyes of the brotherhood will be upon this effort. Metropolitan

conditions are not favorable to evangelistic work, but this heroic church is planning for the greatest campaign ever waged east of the Alleghenies by the Disciples of Christ. They are working praying and looking for a great victory.

### A QUESTION.

"What can I do today?

Not gold, or ease, or power, or love to gain,

Or pleasure gay;

But to impart

Joy to some stricken heart;

To send home heaven-born rays

Of hope, some sad, despairing

Soul to cheer;

To lift some weighing doubts;

Make truth more clear;

Dispel more dawning fear;

To lull some pain;

Bring to the fold again

Some lamb astray;

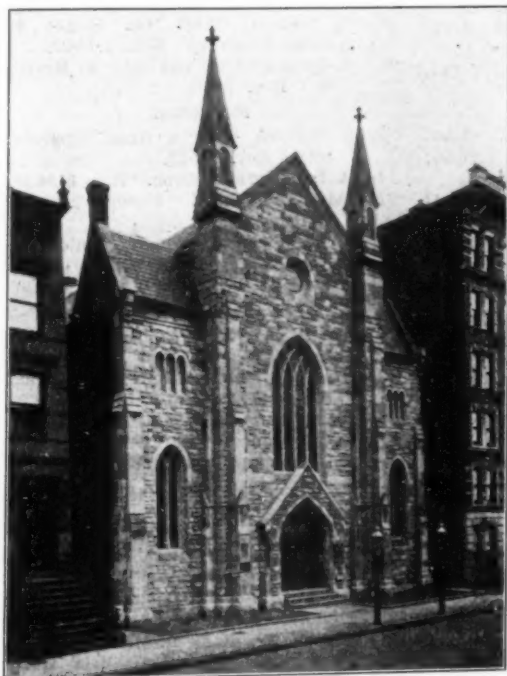
To brighten life for some one

Now and here.

This let me do today."

—Baptist Union.

Make Christ your most constant companion. Be more under His influence than under any other influence. Five



EXTERIOR VIEW OF THE CHURCH

Robt. Hohn treasurer, served as secretary of the district, and the present pastor of the church is now vice-president of the New York City C. E. Union.

The Ladies' Dorcas Society was organized in the very beginning and has a noble record of faithful service. Mrs. T. O. Kelsey is the efficient president. The Junior C. E. was organized in 1895. Miss Hattie A. Evans took charge as superintendent the second year and in her nine years of faithful and efficient service has made it a model of its kind.

The C. W. B. M. auxiliary was organized in October, 1898. This is now a strong and active society under the management of Mrs. E. O. Spratt.

All the societies have done good and efficient service from the first.

The financial problem has always been a grave one. The new church building with the increased activities of the work created large demands upon an overburdened treasury. The people have given with great liberality, but their ability was not sufficient for the demands. They were not only unable to discharge the bonded indebtedness but were compelled to add to it from time to time.



INTERIOR VIEW OF THE CHURCH

minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable us to do things for His sake that we would not have done for any one. And the supreme and the sole secret of a sanctified nature and a Christ-like character and life, is to be ever with Christ and reflecting Him—catching His nature, His mind and spirit, insensibly and unconsciously, by mere proximity and contagion.—Henry Drummond.

# Quiet Hour Counsel

## ENCOURAGEMENT.

Pray, though the gift you ask for  
May never comfort your fears;  
May never repay your pleading,  
Yet pray, and with hopeful tears.

An answer, not that you long for,  
But diviner will come one day;  
Your eyes are too dim to see it,  
Yet strive, and wait, and pray.  
—Selected.

## CONTINUOUS INCARNATION.

Frank G. Tyrrell.

Immanuel—God with us! In the person of Jesus, the Bethlehem babe, God enters into the common life of men. "The Word was made flesh, and tabernacled among us." This is a thrilling fact. It emphasizes the likeness of the human to the divine; it declares afresh that every man is made in the image of God. Trace the origin of the human body back to the dust at once, or through ten thousand intermediate links, it is still true that our history is one continuous ascent, and it finds its culmination in the lesson of Christmas,—the life of God in the soul of man.

As the cadence of Christmas bells dies away, and we face the coming year, let us learn again that the birth of Christ is spiritual, repeating itself in the hearts of believers to the end of time. God dwells in the real temple,—a purified, consecrated human body. "Know ye not that ye are a temple of God, and the Spirit of God dwelleth in you?" It was Paul's triumph that Christ lived in him.

Joseph Parker says, "God need not be unto the human soul as a far-off and unapproachable King.—He may be in the heart as a gracious Father. His presence need not be as a coldly glittering star away in the inaccessible heights, but as a summer, filling the heart with fire, working in the life all the strange enchantments of intermingling colors, and covering the soul with abundant fruitfulness. This is the highest possibility in spiritual life, to be temples of the Holy Spirit, to be made partakers of the divine nature. We can do the business of life, yet through it all can have shining upon us the most holy and transfiguring image of the Son of Man; we can be in the city of men, yet hidden in the sanctuary of God; our feet may be in the dust, but our heads among those who worship day and night; we may carry with us Him whose name is Wonderful, Counsellor, Mighty God!" We may,—but do we?

This blessed indwelling is conditioned on love. "If a man love me, he will keep my word, my Father will love him, and will come unto him and make our abode with him." If you desire the presence of God and the comfort of the Holy Spirit, love God. Love begets love. Love everywhere is the condition of revelation and knowledge. What is the mountain saying? "If a man love me, I will manifest myself unto him." Grandeur, majesty, and power are there but they will not reveal themselves to one who does not love the mountain. It is to him who in the love of nature holds communion with her visible forms, that she speaks a various language. Art will abide only in a soul that loves

it. Poetry and music utter the same law. No heart blossoms save in an atmosphere of love.

Summon your soul, then, to the love of God; for He is worthy. Life will accordingly be a delight, growing, increasing, expanding; and the light on your way will grow brighter and brighter unto the perfect day. Then the weary pilgrim will walk with wings, not with feet.

## MID-WEEK PRAYER-MEETING TOPICS, FOR 1906.

### January.

3. Courage to Go On. Acts 20:22-24; Exodus 33:14-16.
10. Am I On Probation? Luke 13:6-9.
17. The Choir Visible. Eph. 4:1-13.
24. Christian Education. Luke 2:52; I Thess. 5:23.
31. The Church and the Saloon. 2 Cor. 6:4.

### February.

7. The Church and Outcasts. Matt. 9:10-13; Matt. 11:19; Luke 7:36-50; Luke 15:1-2.
14. The Church and Her Charities. II Cor. 9; Jas. 1:27; 2:15-16.
21. The Church and "A Square Deal for Every Man." Matt. 7:12; Isa. 5:8; Isa. 11:1-5; James 2:1-13.
28. The Isles of the Sea. Isa. 42:4.

### March.

7. The First Things of the Gospel. Acts 2: 36-47.
14. The Test Question. John 21:15.
21. Life Music Without a Soul. Isa. 5:12.
- From Calvary to Pentecost.
28. The Seven Sayings on the Cross. Matt. 27:46; Luke 23:34, 43, 46; John 19:25-30.

### April.

4. The Morning of the Resurrection. John 20:1-18.
11. The Walk to Emmaus. Luke 24: 13-35.
18. By the Sea of Galilee. John 21: 1-19.
25. His Last Command (Home Mission). Matt. 28:16-20; Mk. 16: 14-16.

### May.

2. "The Upper Chamber." Acts 2:12-14.
9. What Profit is There in Prayer? Job 21:15; 22:17-30; Phil. 4:6, 7.
16. Why I Love the Bible. Ps. 119:9-16, 33-48, 67, 68; John 5:39, 40.
23. What Are the Benefits of the Regular Observances of the Lord's Supper? Acts 2:43-47; I Cor. 11:23-30.
30. Broken Lives Made Over. Jer. 18:1-5; Mark 5:1-20.

### June.

6. Relations of Thoughts and Feelings to Our Acts. Matt. 5.
13. Superiority of Secret Over Public Service. Matt. 6.
20. The Seaside Parables. Mark 4.
27. Narrowness Rebuked. Mark 9.

### July.

4. Our National Heritage. Lev. 25:10.
11. Transient Goodness. Hosea 6:4.
18. Love and Fellowship. Philemon.
25. The New Life in Christ and Its Obligations. Romans 6.

### August.

1. In Season and Out. Luke 20:9-16; Amos 6:1.

8. The Fine Art of Living. I. Peter 3:10.
15. Things to Put Off and to Put on in Christian Living. Col. 3.
22. Finding Our Life Calling. Ex. 3:1-12; Acts 9:13-18.
29. The House of God and the Life of the Community. Ezekiel 47:1-2.

### September.

5. Sin and the Way From It. I. John 1.
12. Christ as a Workingman. Mark 6:3.
19. The Value of Temptation. James 1.
26. A Sum in Addition. II Peter 1:1-11.

### Seven Studies in Church Life. October.

3. A Cold Church. Rev. 2:1-7.
10. A Poor Church in Tribulation. Rev. 2:8-11.
17. A Church With a Few Things Against It. Rev. 2:12-17.
24. A Church Under the Blight of False Teaching. Rev. 2:18-29.
31. A Dead Church and How to Revive It. Rev. 3:1-6.

### November.

7. A Church With a Great Opportunity. Rev. 3:7-13.
14. A Lukewarm Church. Rev. 3:14-22.
21. Does God Care? Exodus 2:23-25; I. Peter 5:7.
28. What Shall I Render Unto the Lord? Ps. 116:12-19; I. Thess. 3:6-13.

### December.

5. Christian Woman's Board of Missions Prayer-Meeting.
12. The Religious Value of Spiritual Singing. II. Chron. 5:11-14.
19. Dangerous Reactions in Religious Experience. The Epistle to the Hebrews. Book Study.
26. The Christmas Group. Luke 2:1-20.

### Calendar.

- January 21, Education Day.  
March 4, Foreign Missions.  
May 6, Home Missions.  
June 3, Children's Day.  
September 2, Church Extension.  
November 4, State Missions.  
November 11, Boys' and Girls' Rally Day.  
November 29, National Thanksgiving Day.  
December 2, C. W. B. M. Day.  
December 16, Offering for Ministerial Relief.  
December 31, Watch-Night Services.

### COMMITTEE.

B. A. ABBOTT,  
E. L. POWELL,  
PETER AINSLEE,  
F. D. POWER,  
F. G. TYRRELL,  
S. LLOYD DARSIE,  
E. B. BAGBY.

These topics can be had in leaflet form at 6c per doz.; 40c per 100. Published by the Christian Century Co., 358 Dearborn Street, Chicago, Ill.

### PRAYER.

Enable us to look up, not down, O God, up to the hills, up to the sunny heights. While we seek sanctuaries in which to worship Thee, may we still carry Thee in our hearts, our bodies temples. Whether it be sorrow or joy, lead us forward into the New Year with a great peace and the courage of victory, guided by the Holy Spirit. Amen.



# AT THE CHURCH.



## INTERNATIONAL LESSON SERIES

Lesson II, Jan. 14, 1906.

The Wise Men Find Jesus.—Mat. 2:1-12.  
By F. G. T.

This lesson shows man seeking the Savior. Why? Why a Savior? And then, even if man needs a Savior, did not He come "to seek and to save that which is lost?" Doesn't He do the seeking? Such questions may be asked to stimulate our thinking, but the answer comes from our own minds. We know that we need a Savior. The wise men knew it; their visit is a striking testimony to the world-consciousness of spiritual need. Hawthorne says, "Every man has an Eden, till he sins, and the angel of an accusing conscience drives him from it." Driven from Eden we all have been. But in our cold and hunger we turn with eager eyes to the Light of the world, the Bread of Heaven.

Man needs forgiveness. And forgiveness deals with man's deepest need. He needs an example that shall encourage, not drive to deeper despair. He needs a new Spirit. All needs are supplied in one and the same person. In Him before whom the worshiping sages and the wondering shepherds bowed. Therefore, we seek Him, and none other. Social reformers help the world; poets and philosophers each and all bring their balm; but none are sufficient. In Christ is our sufficiency.

Are there, then, no perfect men, none anywhere who do not need to seek Jesus? Are there none who because of their moral superiority, stay away? And like the wind sobbing through the trees of the forest comes the answer, "None." "There is none that doeth good, no not one!" "All have sinned and come short." Culture, amiability, are excellent, but they are not enough, and the most cultured need Christ, as well as the most crude. And His mercy is proffered to all. He came to the world, the rebel world, the lost world. Hence the world should come to him.

In what way are we to seek Jesus? The wise men set us a good example. They traveled a long way. They did not stop till they found Him. They were honest, patient, persistent, and obedient. We have teaching they were without. We know the blessed truth which Pentecost with its flaming tongues declares. We have heard the apostolic admonition—"Repent, and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38) And by a careful study of New Testament conversions, we have learned what it is to repent, to be baptized, to confess our faith, to obey the gospel, for which purpose it was made known. All this multitudes have done, finding Christ, a personal Savior, a Friend, a Redeemer. Herein lies one element of the peculiar strength of this restoration movement. We preach clearly and unequivocally the terms of pardon, and follow the guidance of inspired apostles in pointing men to Christ. We do not hesitate to tell them in the plain language of scripture, what they must do to be saved. We dare not omit anything, substitute one thing for another, or in any way impair perfect trust and perfect obedience.

When should men seek the Savior? "Now is the accepted time; now is the day of salvation." "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Every man ought to turn to Christ right where he is, confess His name, abandon his sins, and cry out for divine mercy and cleansing. Children? Yes, children have an inalienable interest in Calvary, as well as in Bethlehem. When they're old enough to be bad, they're old enough to be good. We do injuriously to hold them back.

And having bowed with the wise men, having obeyed the gospel in its fulness, then what? We must go on unto perfection. We must add to our faith virtue, to virtue knowledge. Christ will grow, and become larger, diviner, tenderer, mightier, as the years wear away. He is an ideal of conduct we will constantly approach.

### Applications.

1. God guides us to Christ. Have you seen and followed the star? the voice of conscience? the preached word?
2. These were Gentiles. The Jews knew where He was to be born, but they seemed indifferent.

So often those who have the highest privileges are most neglectful.

3. Enmity waited at the cradle to crush Christ. Foes will oppose you, but do you be warned, as you find Him, and take Him into your life.

## THE PRAYER MEETING

By Silas Jones.  
Courage To Go On.

Topic, Jan 3. Acts 20:22-24; Matt. 28:20; Ex. 33:14-16.

It is assumed, when we speak of courage to go on, that we are going in the right direction. If any one is going in the wrong direction, loss of courage may be to his advantage. Finding that he is fighting a losing battle, he may be led to doubt the principles according to which he has been acting and to make earnest inquiry for the truth. But for the man whose goal is worthy of human endeavor courage is one of the cardinal virtues. No great achievement is possible without it. The heroes of faith have been brave men. They have not, however, been without their moments of discouragement. Elijah was no coward, yet he asked the privilege of dying when he discovered that a victory he supposed he had won was not won. The lion-hearted Luther had his periods of despondency. There was a day when Paul was "weighed down exceedingly" on account of the opposition he met. But the brave are helped by their questionings, in that by them they attain to clearer visions of truth and greater simplicity of faith.

### EXPERIENCE AND COURAGE.

The statement of the topic suggests the difficulties and dangers of the past. We have not come over an easy road. We know what it is to resist foes without and within. In earlier life we went forth to tasks with small appreciation of the wisdom and patience required to perform them. Now that we are somewhat acquainted with hard facts, are we ready to meet the future with calmness and firm resolve? Men engaged in work that requires unusual risk, such as mining and railroading, tell us that experience often unnerves the strongest. An accident may end the usefulness of an engineer. There is something like this in the sphere of morals. Courage may depart as experience grows. The enthusiasm of youth encountered so much opposition that manhood raises the question as to whether it is worth while to be bound by high ideals. A prudent regard for self has taken the place of the passion for righteousness. The man in whose youth we had hope now speaks of his early enthusiasm as a very agreeable feeling for untried youth but not at all suitable for the sterner demands of manhood. He confesses with sadness the change that has taken place within him, but he thinks the facts warrant it. He would rather have it otherwise but he has no courage for the kind of life he once dreamed would be his. Not all men have this dismal story to tell. In some courage grows with years. They are not reckless, as they were in youth, and this is well. They have learned that it is folly to disregard consequences. But they are ready for danger whenever it stands in the path of duty. Instead of keeping fresh in mind the failures of the past, they remember the success they have attained. Turning toward the future, they meditate on the things to be done, not on the possibilities of failure. The word they give to us is, "Whatever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." In other words, if we have acquired the habit of looking for the good in life, we have courage to go on. If, on the other hand, we have become accustomed to search out what is mean and vile, we have not courage for upright and holy living. And the way to gain courage is to set the mind to thinking about the true, the good, and the beautiful, and to put forth the hands unto works of righteousness.

Have we found God in our experience? If we have not, the way before us is cheerless. A universe without God merits contempt. History without God is meaningless. The individual without God is insignificant. With God in our

lives all is well. The sorrow that comes increases the joy. Defeats are never final. Present attainments are but prophecies of richer life. Temptations are opportunities of growth.

## CHRISTIAN ENDEAVOR

Charles Blanchard.

### LOOKING BACKWARD.

Topic, Dec. 31, 1905: Deut. 8:2-26.

"And thou shalt remember all the way which the Lord thy God led thee." It is good for us to remember, also, the way by which the Lord has led us. For some of us it has, perhaps, been a wilderness way. If so, may it not be that He was only thereby seeking to "humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no?" The purpose of all the wilderness wandering was that "He might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." Even the Master was thus tempted in the wilderness that he might learn this same lesson. "For he was tempted in all points like as we are, yet without sin; that he might be able to succor them that are tempted." And again we are told that "it pleased the Father in bringing many sons unto glory, to make the Author of our salvation perfect through suffering." It is well, therefore, for each of us also "to consider in thine heart that, as a man chasteneth his son, so the Lord thy God chasteneth thee." Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways and to fear Him.

"For the Lord thy God bringeth thee into a good land." Truly, of all the people of this earth, we may say, the Lord has indeed thus blessed us in America—"a land of wheat and barley;" of corn and cotton and coal; "a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." And besides we have the gold and the silver of the world at our doors and in our mines.

"Beware that thou forget not the Lord thy God." And none need the admonition more than we of this land and our generation. We have eaten and are full, and have goodly houses and dwell therein; and our herds and our flocks multiply, and our silver and gold are multiplied, and all that we have is multiplied. May it be true of some of us, young and old, that our hearts are lifted up in our pride, or in our possessions, or in our plans for the future, while all the lessons of the past are neglected and God is forgotten? There are many who are saying today, "My power and the might of mine hand hath gotten me this wealth." The unselfish and sacred use of wealth is one of the most vital problems confronting the men of means in our country in this Twentieth Century. Some are learning it, as evidenced by the munificence of the gifts of many of the "captains of industry" to educational and other benevolences. But we need to learn as a people, the rich and also the well-to-do, that it is God "that giveth thee power to get wealth, that he may establish his covenant which he swear unto thy fathers"—the covenant of freedom for all the people, in a government of the people, for the people, by the people; the covenant of grace for every man, in every condition, in every country and in every clime; in the establishment of a Christian State, wherein the Golden Rule is remembered, and the "weak brother for whom Christ died" is regarded with the consideration Christ himself showed and which the Gospel demands and defines.

Looking back over the year 1905, which may be called the year of revelation of "graft" and other forms of greed, we need to hear this word of warning: "As the nations which the Lord destroyed before, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

The prayer most needed: O Lord give me stick-to-it-iveness.

Home is a place where love, not passion, reigns.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

A union evangelistic campaign opens in Troy, N. Y., Jan. 4th.

A. B. Cornell will undertake to serve the cause at New Sharon, Iowa.

J. K. Ballou writes apprecitively of our editorial on "Church Membership."

E. S. De Miller, of Nelsonville, O., has accepted a call to Glenville, O.

J. H. Coulter is stirring things at Woodward Lake, Mich.

S. M. Martin has held a great meeting for the church at Saginaw, Mich.

D. Monroe has located at Algonac, Mich.

W. B. Taylor is conducting a question drawer in the West Virginia Christian.

Chas. A. Young visited Texas and attended the Lectureship.

B. L. Smith lectured on "Alexander Campbell" at Ft. Smith, Ark., on a recent Sunday night.

S. M. Martin begins a meeting Dec. 31st with E. S. Muckley in the First Church, Portland, Oregon.

O. T. Morgan is getting in touch with things at Santa Clara and throughout the coast region.

W. W. Whitmer of Hartford City, Ind., has accepted a call to the church at Jackson, O.

J. W. Maddux, of Golder, Colo., offers to hold a meeting and donate all he receives above expenses to State work.

Prof. Longenecker's Bible class at Bethany, W. Va., has an enrollment of 159.

Evangelist Harvey Hazel is in a meeting with the church at Snohomish, Wash.

Two hundred dollars spent in repairs by the church at Paw Paw, Mich., has greatly improved the building.

Evangelist Durfee held a meeting with F. F. Taylor at Hartford, Mich., closing Dec. 10th with forty additions.

Lee Ferguson has begun at David City, Neb., and finds an encouraging outlook. Audiences are increasing rapidly.

Robert B. Chapman begins his fifth year with the North Eaton, Ohio, church Jan. 1st. Everything encouraging.

As there are but fifty-two lessons in the Blakeslee course, there were no notes the last week in the year.

J. Cronenberger has a neat card tract answering in Bible terms the question, "What shall I do to be saved?"

Naotara Otsuka, graduate of Bethany, would like to start a Japanese work in Chicago.

We are indebted to Wm. J. Wright, Supt. of Evangelism, for courtesies to our news department.

A Happy New Year!

If we do not say it now, Father Time will be too swift for us—so once more, "A Happy New Year!"

John Williams' excellent sermon on a recent Sunday night in the church at Collingwood, was published in the columns of the "Enterprise-Messenger."

C. L. Organ will work under the direction of the Iowa State Board, confining his efforts chiefly to the northwest district.

H. H. Clark of Pittsburg, Pa., has accepted a call to the church at Salem, O., and will begin work in his new field about Jan. 1st.

A. Linkletter, West Virginia, reports a new church organized at Clarksburg with 55 members. A \$10,000 building will be erected on a fine lot.

I. H. Fisher has recently organized a church with thirty-two members, near Crickmer, W. Va., and named it Mt. Zion.

Eighteen persons made the good confession in I. J. Spencer's meeting at Flemingsburg, Ky., and three elders and six deacons were ordained.

Dec. 17th Lewis P. Fisher accepted a unanimous call to remain with the Mt. Olivet church, near Clarence, Ill., for another year. That is wisdom.

J. Will Walters, Webster City, Ia., can put any church in correspondence with a young minister and his wife, both college graduates.

E. P. Wise, recently pastor of the Cedar Avenue church, Cleveland, will begin his work as pastor of the church at East Liverpool, Ohio, January 1.

Miss Pauline Wambaugh, one of our most popular and successful singers, has no engagements for January. Address 1079, 23rd St., Des Moines, Ia.

Robert Lord Cave, of Tennessee, has been called to the West Side church, San Francisco, to succeed Walter M. White.

La Via De Paz publishes the article by Dr. Willett, "Disciples and the New Era." Both our mission schools there will observe the Christmas anniversary.

T. J. Legg speaks in high praise of Chas. E. Schultz and wife, New Castle, Ind., who entered the evangelistic field Jan. 1st.

Thos. Curtis, Clark, Danville, Ill., is the latest acquisition to the force of singing evangelists. He is a splendid young man, and his work is first class.

H. F. Bartsow sends Christmas greetings to The Christian Century family. Thank you; they are reciprocated. He is working hard in the Wisconsin State missionary co-operation.

There will be special services in the Christian Temple, Baltimore, Md., during January, Peter Ainslee, pastor, preaching in the mornings, and E. B. Bagby of Washington in the evenings.

T. A. Boyer has been elected chairman of the preachers' meeting for the bay churches, Oakland, Alameda, and San Francisco, and Robert Lord Cave, secretary and treasurer.

Joel Brown of Drake University is devoting several months to evangelistic work this winter. He will resume his services as field secretary of Drake after April.

Attention is called to the announcement of a special program for the Y. P. S. C. E. meetings on January 28, 1906. This is a fine opportunity to vary and enrich the service.

B. L. Smith preached for E. T. Edmonds in Ft. Smith, Ark., Dec. 17th. Brother Edmonds devotes thirty minutes each Wednesday night to the Bible lesson.

S. J. Clarke, of the Jackson Boulevard church, Chicago, called on us last week. He reported that Brother Darsie was laid up with a sprained ankle. Our sympathy is proffered.

H. H. Morrow, of Los Angeles, a member of the "Old First," is in Chicago on mining business. We acknowledge a pleasant call last week. He is a man who enjoys being asked for money!

J. J. Taylor, R. R. No. 5 Lexington, Ky., is open to engagements for meetings during the winter. Has just closed

at Montpelier, O., where he organized a church with 50 members.

J. Fred Jones says many Illinois churches have not yet made an offering for Illinois work. Doubtless other states are in the same condition. State Missions to the Front!

Our ministers seem to have done their part nobly all over the country in preaching at union Thanksgiving services. Reports are still appearing in our exchanges.

The Board of Church Extension recently received two bequests, \$1,000 from the estate of Mrs. R. E. Smith, Whitesboro, Texas, and \$250 from the estate of Mrs. Nancy Burgess.

Mississippi is planning a simultaneous evangelistic campaign. The first steps have already been taken. W. W. Phares, Cor. Sec., and W. M. Baker, minister at Meridian, are conductors in chief.

J. M. Bovee, Pittsfield, Ill., has been sixteen years a pastor and four years an evangelist. He is a singer also. Churches desiring his services at \$25 a week, address him as above.

Brethren passing through Chicago are invited to call. Do not pass us by. The Bookman writes it thus—"Do not pass me—buy!" We have a table, chairs, stationery, etc., especially for callers.

Evangelist J. Will Walters, of Webster City, Ia., has an open date about the middle of January, following his meeting at Bagly, Ia., with F. W. Mutchler, pastor, which is booked to begin Dec. 27th. A talented singer furnished if desired.

A. M. Hootman preached, by request, a sermon in the church at Lowell, Ind., on the divinity of Christ. A good report appears in the Lowell Journal. He also delivered a lecture Dec. 18th, on "Yourself and the Other Fellow."

Tuesday evening, Jan. 2d, Walter M. White will be tendered a farewell reception by the West Side church, San Francisco. He will leave at once to take up his work as financial agent for Kentucky University.

Geo. L. Snively has resigned the Secretaryship of the B. A. C. C. and accepted the post of circulation manager for The Christian-Evangelist. He will prove an acquisition to our contemporary. Congratulations and best wishes.

Dr. C. C. Kost, of Dixon, Ill., was one of our callers last week. He was in town to attend an operation at Mercy Hospital. F. M. Rains will conduct a rally for the churches of northern Illinois at Dixon in January. The ladies will serve dinner in the church.

Evangelist Herbert Yeuell is doing a great work at Parkersburg, W. Va., and a meeting of the ministers was held the other day to see if arrangements cannot be made to have him conduct a union revival in the city. The crowds cannot be accommodated in the Christian church.

We have just learned that E. E. Faris, associate editor of the Christian Courier, lost his house and contents Dec. 11th by fire. The family barely escaped, saving nothing but a sewing machine. The Christian Century sympathizes deeply with Brother Faris in this great loss.

Bruce Brown, Mansfield, O., has permission from his church to go south in February and hold a meeting with some strong congregation. He has held meetings with upwards of 100 additions;

his work is thorough, and results permanent.

We take pleasure in printing in full the justly indignant editorial, "A Jewish Congress," on another page. There is absolutely no excuse for the inane attitude of "the powers" in regard to these savageries. United Christendom will speak out, or be eternally shamed.

Changing printers last week made us late. Monday is a holiday this week and next, and we are going to press earlier. Closing the forms early will shut out important news. Things will be normal once more when 1906 is fully and formally ushered in.

Wm. Bayard Craig has named the new summer assembly grounds selected in Colorado, "Errett Springs." The tract will be platted, and lots can be secured by those interested. The hope is to make it a place of interest and value not only to Colorado, but to the whole brotherhood.

J. Murray Taylor of Washington, D. C., called on us last week, after a meeting at Dry Ridge, Ky. There were 22 additions. L. B. Haskins led the singing the first week. Having cancelled a date, he now has open time. Address Washington, D. C., 804 Four and a Half St., S.W.

A. M. Martin, 125 East 23rd St., New York city, writes us that he is in a position to make a substantial donation to any of our churches holding a church fair within the next sixty days. We do not know who Mr. Martin is, nor what his plan, and trust our churches are not holding fairs, unless in dire emergency.

Brother Thomas Hunt, of Illinois, has just given our National Benevolent Association \$100 outright and \$1,000 on the annuity plan. Secretary George L. Snively, of 903 Aubert avenue, St. Louis, will explain the annuity plan of helping this Christ-like ministry to all inquirers. Brother Hunt received bond No. 110.

Jan. 21, '06 is to be a great day, in which the thoughts, prayers and offerings of the churches will come up as a memorial before God in behalf of our long neglected colleges which have produced our great men for our wonderful work. Will not every church prepare to observe the day, and make it count?

The Sullivan, Ind. church unanimously ratified warm resolutions of indorsement of their retiring pastor, D. R. Francis, presented by the church board, at a recent meeting, expressing deep regret at his departure. Two hundred members have been added during his term, eighty-five of these this year.

Wanted, a State evangelist for Idaho. A western man is preferred. Salary will be \$1200 and up, according to ability. Two preachers of the western type who can work on \$1000 are also wanted. Men without good records need not apply. Address, B. W. Rice, Cor. Sec., Caldwell, Idaho.

Invitations have been received to the marriage of Jasper T. Moses and Miss Katherine Elliott, on Tuesday evening, December 26, at New Castle, Ind. This is pleasant news to the friends of Mr. Moses, who are interested in the mission work at Monterrey, to which he and his wife will devote themselves.

Baxter Waters has announced a series of sermons for the month of December in the First Christian Church at Duluth, Minn., where he has recently begun his work. The topics include "Who Are the Disciples of Christ?" "A Much

Neglected Grace," "The Divine Child," and "The Crowned Year."

Acting upon a suggestion made to it by a young lady born in Kentucky, but now living in Colorado, the Louisville Commercial Club is to have a "Home Coming" for all Kentuckians next June. The plans, as far as matured, contemplate a celebration much more extensive than any of the "Home Coming" weeks ever held in New England. The dates fixed are June 13, 14, 15, 16 and 17.

During November the receipts from the churches for church extension amounted to \$2,307.31, which was a gain of \$1,280.89 over November, 1904. The individual receipts amounted to \$426.43, which was a loss of \$1,184.96 over November, 1904. Total gain over November, 1904, \$95.93. There were 162 contributing churches in 1905, which was a gain of eighty-one churches over November, 1904.

The executive committee on Church Federation adopted December 12th a minute on the service of Dr. E. B. Sanford, who for thirty years has labored unselfishly to bring together the separated members of Christ's body. Very properly the executive committee wished to place on record this appreciation of modest, faithful, untiring labor. The minute is signed by John Bancroft Devins, William Hayes Ward, and Frank Mason North.

A citizen of California who withholds his name has offered a prize of five hundred dollars for the best and three hundred dollars for the second best essay on "Moral Training in Public Schools." The essays must be not less than 6,000 nor more than 12,000 words, typewritten, and in the hands of the committee not later than June 1st, 1906. Rev. Chas. R. Brown, Oakland, Prest. David Starr Jordan of Stanford University, and Prof. F. D. Dresslar of the University of California, Berkeley, are trustees of the fund and sole judges of the essays.

The friends of the American Christian Missionary Society will be glad to know that the society has received three Annuities, one for \$1,000, one for \$600, one for \$100, during the month of December. They have also received \$2,000 as the final payment of the Permanent Named Memorial Fund of Brother and Sister T. E. Taylor of Southport, Iowa. They have received word of a bequest of \$1,000 which will be paid in a few days, as soon as legal formalities can be met. Another \$5,000 fund is promised us and we hope that the payment will be received before the close of the month. I want to commend the Annuity Fund to all friends of Home Missions. We have never found anything more satisfactory both to the giver and to the Society. Write for a booklet, to Benj. L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

#### DEFEND US, LORD.

By John Hay, Late Secretary of State.  
Defend us, Lord, from every ill.  
Strengthen our hearts to do thy will.  
In all we plan and all we do  
Still keep us to thy service true.

Oh, let us hear the inspiring word  
Which they of old at Horeb heard.  
Breathe to our hearts the high command,  
"Go onward and possess the land!"

Thou who art Light, shine on each soul!

Thou who art Truth each mind control!  
Open our eyes and make us see  
The path which leads to heaven and thee!

—Presbyterian Banner.

#### POET AND MUSICIAN.

Thos. Curtis Clark of Danville, Ill., is the talented son of T. J. Clark, pastor at Bloomington, Indiana. He is especially gifted in music and poetry, some



THOS. CURTIS CLARK.

of his songs having already attained wide popularity. His poems have been accepted by the most discriminating magazines.

Mr. Clark has done good work at Chicago University, and is eminently fitted for the field he is entering—that of singing evangelist. We predict for him a career of extraordinary usefulness.—F. G. T.

#### UNIQUE SILVER WEDDING.

Dr. and Mrs. Oren Oneal celebrated their silver wedding anniversary in Chicago last Friday night. Their beautiful home was crowded with friends until a late hour. The receiving party assisting were Mr. and Mrs. Frank N. Blount of Wabash, Indiana, and Dr. and Mrs. Herbert L. Willett. Mrs. Blount, a sister of Mrs. Oneal, was present at the original ceremony twenty-five years ago. This occurred in Wabash, Indiana and Rev. Ira J. Chase, afterwards Governor, pastor of the church there, was the officiating minister.

The rooms of the mansion were decorated in quiet taste, and behind a bank of palms a ladies' orchestra discoursed sweet music. In the elegant dining room were served dainty refreshments, and smiles and congratulations and good wishes abounded.

But the unique feature of it all was the fact that Dr. and Mrs. Oneal in their cards of invitation had requested that no presents be sent them; that instead, an offering be made by those inclined, to the building fund of the First Christian Church, of which they are members. This gracious suggestion was received with much favor, and nearly four hundred dollars was thereby added to the treasury.

The Christian Century joins the hosts of friends in congratulations, and predicts a still more delightful golden wedding for the happy and youthful pair.

—F. G. T.

## FROM THE FIELD

### TELEGRAMS

Decatur, Ill., Dec. 25.—Fifty-eight to date; poor audiences this week. We continue. Thompson & Kerdall.

### INDIANA

Lowell, Ind.—Our four weeks' meeting closed on Tuesday evening with my lecture on Yourself and the Other Fellow, with a crowded house.

There were 20 additions, 18 by confession, 1 by statement and one by letter. Sunday School and Endeavor increased, audiences were good all through the meeting. Sister Gertrude Lenich of Union led the singing the last two weeks of the meeting, and she did it in the spirit of the Master. The retired Baptist Minister was quite a regular attendant and gladly took part in the preliminary services. Our Presbyterian brother minister came when his work would allow. Church harmonious and happy.

A. M. HOOTMAN.

### TENNESSEE

Tullahoma, Tenn.—My work here is starting out very well. Recently baptized one and preached the Thanksgiving sermon at Union Services. Our people have a splendid opportunity to get the \$50,000 college building here for \$5,000. Tullahoma would be a splendid place for a good college for our people. Let any who want to know about it write to B. L. Allen, Tullahoma, Tenn.

Nine additions at Hammond, Ind., since last report.

C. J. SHARP.

Ladysmith, Wis.—Meeting at Kille Lake nine days old with 11 added. Ten members there when meeting began.

H. F. BARSTOW.

### IOWA

Vinton, Iowa, Dec. 25, 1905.

We just closed a good meeting here with the minister A. B. Elliott. There were thirty-five accessions, ten of whom came the last night. The meeting should have continued longer, as others were almost persuaded. We had a very large chorus which did excellent work in the meeting. Nearly all in the chorus were Christians and thus the singing was made more effective. I sing at Petersburg, Ill., beginning Dec. 31. Charles E. McVay. Am open for March.

### KANSAS

Harper, Kansas, Dec. 22.—One added by statement at Ingersoll, Okla.

M. B. INGLE.

### MISSOURI

Chillicothe, Mo., Dec. 22.—I went to Pattonsburg, a town nearby, last week, to preach for a few nights. The interest was such that I remained for ten days, and baptized twenty-three, receiving eight others into the fellowship of the church. During the year, I have baptized an even one hundred, while seventy-one have been added to the church by letter and statement. This is a good church, and a growing church.

James N. Crutcher.

Kansas City, Mo., Dec. 23.—Jackson Ave. Church raised its debt of \$2,000 and will plan for larger things the coming year. Corner stone of new Mt. Washington chapel was laid this month with Bros. Richardson, Cupp, Morgan and Marshall assisting. Will dedicate soon. Will enter new fields next year. Some of our missions will be free from our city mission support. F. L. Bowen, City Evangelist.

### OKLAHOMA

NORMAN, O. T., Dec. 20.—The work is moving on nicely under the leadership of Bro. R. E. McCorkles, our new pastor.

J. C. COWELL.

### WEST VIRGINIA

Parkersburg, W. Va., Dec. 22. Herbert Yeuell closed his meeting with us last Wednesday. Seventy made public confession of Christ; the interest and congregations were unparalleled in our history and the church in every way greatly strengthened. God used with power Bro. Yeuell's marvelous discourses.

G. F. ASSITER.

### JAS. P. LICHTENBERGER

We are glad to present our readers this week a brief sketch of the pastor of Lenox Avenue Union Church, James P. Lichtenberger. Like many of our successful preachers, Mr. Lichtenberger was born on a farm, June 10th, 1870, near Decatur, Illinois. He comes from excellent parentage, his father being German and his mother English-Scotch descent. His body was made vigorous with farm work and his mind active in the public school. He entered Eureka College, one of the best institutions in the central west, at the age of seventeen, wisely choosing the classical course, and graduated in 1893. He was active in athletics and full of the college spirit. During his college course he learned to know and appreciate M. Angelina Cantrell of Clinton, Illinois, and they were married in June, 1892. They have two delightful daughters, Muriel and Yolande, ages twelve and seven respectively. After graduation Mr. Lichtenberger preached a short time at Greenville, Illinois, then became the pastor of the church at Paxton, Illinois, where he remained two years and besides other duties was President of the Illinois Sunday School Association. His most noble work as pastor in Illinois was at Canton where he began September, 1896. His energy and enthusiasm soon made themselves felt and he not only did excellent evangelist work while here, holding several meetings, one at his own church with more than one hundred additions, but also showed his business and financial ability by raising a \$9,000 church debt. When Lowell C. McPherson went to Cuba, Mr. Lichtenberger followed him at the Jefferson Street Church of Buffalo, New York, October 1, 1899. His high devotion to duty and his indefatigable energy were soon felt not only in Buffalo, but throughout the State of New York. During his successful pastorate he was elected Corresponding Secre-

tary of the New York Christian Missionary Society, and served until he took charge of the Lenox Avenue Union Church of the Disciples of Christ. While in Buffalo he was not only President of the Disciples' Union, but carried on systematic study under Prof. Peckham for the degree of M. A. in Hiram College.

When J. M. Philpott who had almost laid down his life working at the great problem of establishing a Church of Christ in the great city of New York, was compelled to give up the work, Mr. Lichtenberger was induced to place his strong, vigorous, optimistic manhood under that burden. He entered upon this important and most difficult field of labor September 1st, 1902. The church was probably under the heaviest debt of any in the brotherhood. He has not only held the situation but has made commendable progress. His insatiable thirst for knowledge has led him to carry on post graduate work in Columbia University since 1903, and he is one of the most active and aggressive factors in the religious life of New York City. He is now President of the Disciples' Union of Greater New York and vicinity, and Vice President of the New York City Endeavor Union, and has from the beginning of the organization of the Disciples' Club in Columbia University been its President. Large and strong, brave and hopeful, systematic and patient, and capable in business, are characteristic of Mr. Lichtenberger. He is a hard worker, constantly growing in intellect and in strength. The range of his training has been very wide. Intellectually he has had the advantage of the country school, the Christian College, and one of the greatest Universities in America. As a pastor, he has had experience in the village church and in the greatest metropolis of America. While still a young man he has made his influence felt in the east and is well known and appreciated throughout the entire brotherhood. Mr. Lichtenberger's career should be an encouragement to every young man who is thinking of preparing himself for the Christian ministry. If our churches throughout the United States will encourage the young farmer boys to go to such colleges as Eureka, Drake, Hiram, Cotner and others, these young men would find their way to the heights of usefulness and depths of devotion as scores of young men like Mr. Lichtenberger have done during the last decade.

The Gospel is the great satisfier of discontented hearts. It is the best solvent for all troubles. It will purify politics and business if honestly applied. It has the most workable system of sociology. It gives life its most beautiful colorings, and they do not fade. It meets the needs of all classes. It makes intellectualism worth while. And finally it lays hold on the unseen eternal things that can not be taken away. In the light of these facts what a career of usefulness and satisfaction is offered the young man who will give himself to preach the Gospel.—W. A. Baldwin.

**DEDICATED AT PONTIAC**

December 17th was a high day for the cause at Pontiac, Ill. The beautiful new building, fruit of toil and tears, was solemnly set apart to the worship of God, J. H. Gilliland, of Bloomington, conducting the service. An afternoon meeting of congratulation was held, and at night an overflowing audience heard another masterful sermon.

Total cost of lot, building, organ, furniture and fixtures, \$16,691.11. Total indebtedness, \$8,674.19 which included unpaid bills, \$5,824.19; mortgage on lot of \$2,100; and balance on organ \$750. The ladies of the aid society and the



W. G. MCCOLLEY, PASTOR.

young ladies' aid society each contributed \$1,000. At this service and at the services following there was raised a sum of \$8,033, the pledges being one-third cash, one-third in one year and one-third in two years, leaving a balance of \$641.19 only remaining to clear the mortgage on the lot.

The building is of brick, 60x70 feet, and is located on the southwest corner of Chicago and Washington streets. It is plain, but built in the modern style, with one small square tower, and no steeple. Stretcher paving brick is the material used and there are two stained

glass windows, the gifts of two of the Sunday school classes. The roof is of slate. The pulpit is in the northeast corner of the main auditorium and the floor is raised from the pulpit to the rear.

There are two small galleries, one at each end of the auditorium. There is a Sunday school room, nearly as large as the main room, which can be connected with the main auditorium, or shut off, as may be rendered necessary by the size of the audiences. The seating capacity is 500. There are two class rooms for the use of the Sunday school.

Down stairs there is a model kitchen, a large dining room, two toilet rooms, a large coal vault and two dressing rooms leading from the baptistry. City water and electric light are used and a large furnace affords heat. While not a large church it is one of the most modern and convenient in the city.

W. G. McColley, pastor, deserves congratulations for his untiring zeal and great success.

**WITH GREAT REGRET.**

We regret very much to announce that continued ill health has compelled Mrs. Emily Ivers Meier, the beloved president of The National Benevolent Association of the Christian Church for the past ten years, to resign her office because the responsibilities are greater than she can endure at the present time. Our regret is tempered by the consideration that she will remain a member of the Executive Board and will give to the Association all the personal attention that her health will permit. We ask all to unite with us in prayers for her speedy restoration to health and strength.

In behalf of the Board,  
MRS. T. R. AYARS, Vice President,  
Geo. L. SNIVELY, Gen. Secretary.

S. M. Bernard enters upon his fourth year as minister at Boulder, Colorado, with a handsome increase in salary. Fifty additions there recently. The Boulder church is located at the seat of the Colorado University and in one of our strong congregations.

Do it now!



NEW CHURCH AT PONTIAC, ILL.

## True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they do endanger the health. All physicians will tell you that alum in food is deleterious.

**WHO THEY WERE.**

Columbus, the discoverer of America, was the son of a weaver.

The eminent French humorist, Francois Rabelais, was the son of an apothecary.

Cervantes, the illustrious Spanish author, was born of an ancient but reduced family. He early entered military service and served as a common soldier. The great French dramatist, Moliere, was the son of a tapestry maker.

Terence, the celebrated Roman dramatist, was at one time a slave.

Homer, most illustrious of poets, was at one time a beggar.

The Greek poet, Hesiod, was a farmer's son.

Demosthenes, the most celebrated orator of antiquity, was a cutler's son.

The great English preacher, George Whitfield, was the son of an innkeeper at Gloucester.

Thomas Wolsey, the English Cardinal and statesman, was a butcher's son.

Edmund Halley, the English astronomer and mathematician, was the son of a soap manufacturer.

Virgil, the great Latin poet, was the son of a potter.

Horace was a shopkeeper's son.

Frank McVey, our colored singing evangelist, has been kept at home for two months on account of illness of his wife. Will help S. J. Epler in the Narka, Kans., meeting, beginning the 24th.

Four more substantial additions were had to the Kearney church by letter recently. Two of these have been at work in the church for a few years. This church has been greatly strengthened by the addition of substantial families. F. D. Hobson is the preacher. This is one of the mission points of the state board and has responded largely to the work done.

C. W. Nichols and his wife were the recipients of a donation party at the hands of three churches in Burwell. This is a generous endorsement of a good man and his wife.

Fifteen sisters at Alliance banded themselves together as an aid society to gather funds looking toward an organization at that place. Two more joined them. They meet regularly once each week. It is the purpose of the board to re-open that work as soon as possible after the first of the year.

An appeal from some brethren at Wood River has reached us. This, too, will receive attention and we hope that an organization may be effected this winter.

The secretary visited Norfolk on the 17th and held services in the G. A. R. hall morning and evening. There were about forty present each service, all Christians but two or three and the children. There are some excellent people there and the outlook is bright. An appointment was left for the 31st. Later, when things are ready, a meeting will probably be held and a formal organization effected.

The little North Platte church reports thirty-one at prayer meeting and more at the Sunday morning social service. They are striving to raise sufficient funds for a preacher.

H. J. Kirschstein visited Milwaukee recently.

The state board will meet at Lincoln First church Wednesday, Dec. 27th, beginning at 11 a. m. This is the mid-winter meeting and marks the close of the first half of the missionary year. It is important in that the lines will have to be drawn according to the finances in sight and the safe prospect at that time. The returns have been excellent. The report will show more money than ever received at this time of year. The fields are wider also and the appropriations at the start were larger. If the churches that have not remitted will be as generous as the average of those that have, we will close our year with a con-

siderable increase of money received and work done. Let it be remembered that the convention endorsed the auditing committee's report to the effect that the secretary's books should positively close on the 30th of June. No deviation from that rule can be made. Money must reach this office *before* the close of that day.

It comes to this secretary that D. S. Domer, of Beaver City, has been again compelled to go to Omaha for an operation.

It is a sad duty to record briefly the announcement of the death of Louis Spelts, of David City. Brother Spelts was a prominent member and staunch supporter of the church there. He was mayor of the city also.

J. S. Miller's meeting at Hendley closed with nine added. Brother Harry Mitchell is the preacher there.

There is great need for good young preachers in the western parts.

O. A. Adams, assisted by Mrs. Floy Hormel, of Ulysses, is holding a meeting at Litchfield. There are a number of our people there and the hope is that a church may be started.

Freeman L. Pettit has been unanimously chosen to succeed himself for another year, beginning in the spring. Brother Pettit is justly popular and his work very effective in the city of Auburn.

H. S. Souder supplied the Dorchester pulpit on the 17th.

F. S. White has been in a meeting at Scioto, Ohio. May hold yet another before returning to Nebraska.

Charles P. Evans, our veteran western preacher, recently held some meetings in Beulah church, in Polk county.

#### CLEVELAND AND VICINITY.

J. H. Goldner.

All the Sunday schools of Cleveland and vicinity are preparing for the appropriate observance of Xmas, nearly every school planning to make this a giving Xmas. The Cleveland Christian Orphanage will be the beneficiary of all this giving on the part of the Sunday schools.

H. R. Cooley, one of our ministers, for the past four years at the head of Cleveland's charities and correction work, read a stirring paper on "The Slums of Our Cities," at our last ministers' meeting. Mr. Cooley has made a thorough study of this subject at home and abroad, and is recognized as an expert on the problem of poverty and crime. His method of dealing with these evils is both scientific and Christian and is attracting widespread attention.

E. S. De Miller, of Nelsonville, has accepted a call to the Glenville church and will take up the work late in January. In the meantime the pulpit will be occupied by H. R. Cooley.

O. P. Spiegel, General Evangelist of the Home Board, Birmingham, Ala., is to begin a meeting at Pensacola, Fla., Dec. 31, to last several weeks. He closed a great meeting in Washington, Pa., with the First Church, Dec. 3, in which 123 were added to the church, giving them now over one thousand members. The last night of the meeting the church unanimously and very enthusiastically passed most commendatory resolutions on him and his work as an evangelist.

#### CHEER UP.

(Credit given where origin is known.)

"James, my son, take this letter to the postoffice and pay the postage on it."

The boy James returned after an absence of some few minutes, highly elated and said:

"Father, I seed a lot of men putting letters in a little place, and when no one was looking I slipped in yours for nothing."

A public speaker, not long since, apologized for cutting a speech short, by saying that he did not wish to become like an acquaintance of his down South, an old darkey preacher, who exhorted his people with great fervor.

"I see not a Doctor Divinity, Sah," he explained; "I see jest a clerical exhauster."

Little Richard, who is five, and who has arrived at the dignity of first trousers, was disgusted when he saw a little neighbor, aged three, arrayed also in the garments of distinction.

"Now, just look what they've done to Wilson's baby!" he exclaimed. "They've gone and put it in pants before they know whether it's going to be a boy or a girl!"

A minister made an interminable call upon a lady of his acquaintance. Her little daughter, who was present, grew weary of his conversation, and whispered in an audible tone: "Didn't he bring his amen with him?"

**NICKEL PLATE.**  
The New York, Chicago & St. Louis R.R.

Offers Three Express Trains  
Every Day Between

**CHICAGO**

And all Points **EAST**

Through Cleveland and Buffalo.

Through Sleeping Cars, Day Coaches and Dining Cars. Individual Club Meals, ranging in Price from 35c to \$1.00; also service a la carte. Mid-day Luncheon 50 cents.

CHICAGO DEPOT: La Salle Street Station  
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113 Adams St., Room 298. CHICAGO



### The Blind Made to See

Mrs. A. E. Kaufmann, 6711 Union Ave., Chicago, had been condemned to a life of blindness by some of the best oculists in the country, in fact not a single one of them would promise any sight whatever for her. To-day she is cured. The

### Madison Absorption Method

will do the same for you if your eyes are affected with any trouble whatever. If you see spots or strings, beware of delay, for delay means blindness. Cross eyes straightened without the knife by a new method which never fails. Write for my latest book on the eye which will be sent FREE. A postal will do-write today

P. C. MADISON M. D.

SUITE 272 80 DEARBORN ST  
CHICAGO

The church in Painesville is making substantial progress, under the ministry of C. A. Freer. Brother Freer has just closed a meeting, assisted by Ida Mae Hanna. Twenty-one were added to the membership.

Joseph Tisdall, of the Perry church, assisted by Mr. and Mrs. H. S. Saxton, held a meeting, resulting in thirteen additions.

The Franklin Circle church is planning for a revival, to begin early in January.

G. W. Brown, of the South Akron church, will succeed W. B. Taylor at Ionia, Mich.

A Hiram Alumni Association was recently formed in Cleveland, with Judge Duane Tilden as president, and C. R. Bissell secretary. In February the association will hold its first banquet. This is one of the many enterprises launched at the instigation of President Rowllison that will be conducive to Hiram's welfare.

#### THE PALESTINE STUDY CLASS.

As announced some weeks ago, Dr. Willett expects to take another class to Palestine in the winter and spring of 1907. The arrangements are now practically completed and the circulars of information which have been somewhat delayed will be issued about January 1. They will be sent upon request. Several registrations have already been made. The party will be limited to thirty.

The plans for the present journey differ somewhat from those of the one two years ago. They are more extensive, covering a longer period of time and giving larger range of possibilities.

The party will leave Boston on January 26, 1907, and proceed to Alexandria,

### A Special Program

is being prepared for The Young People's Department of the American Christian Missionary Society, for use in the Christian Endeavor Prayer Meetings on January 28, 1906. The topic is

#### "HOME MISSIONS IN OUR CITIES"

These programs will be furnished FREE to all our Endeavor Societies on application to The Young Peoples Department of The American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio. A special effort is being made to raise \$5,000 by our young people for IDAHO before September 30th 1906. The offering taken on January 28th may be applied on the pledge for IDAHO MISSIONS.

#### Cancer of the Face Yields to the Combination Oil Cure—After the X-Ray Failed.

Cambridge City, Ind., Aug. 8, 1905. This is to certify that in May last I applied to Dr. D. M. Bye Company of Indianapolis, for treatment of a sore on my face, which he pronounced a cancer, and treated it as such. After using his remedies one month, was entirely relieved and am now sound and well. Other physicians had treated it, including the use of the X-ray, without success.

My relief prompts me to say to those having the first appearance of cancer, to apply to that noted physician.

ISAAC L. WHITELEY.

We cure all forms of cancer and tumor with soothing, balmy oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address DR. D. M. BYE CO., Drawer 105, Dept. 400, Indianapolis, Ind. (37)

stopping at the Azores, Gibraltar, Algiers, Genoa and Naples. Several days will be spent in Cairo, and at that point the party will be divided into three sections. The first will proceed by rail to Suez and from thence by camel train to Mt. Sinal, where three days will be spent at the monastery of St. Catherine's and in that region. Some of the most interesting spots in the journey of the Hebrews, so far as ascertained, will be visited, including the mountains in the district. The party will return by a different route through the wilderness, a mountainous region of great attractiveness, to Cairo.

The second party will make the trip up the Nile by steamer, visiting the most important places along the way, with ample time for the study of the ruins of ancient Egypt, which excavation has now made possible. The time thus spent will about equal that spent by the Sinal party, and the return to Cairo will be made so as to join the first party there.

The third party will include those who do not wish either of the former trips, but prefer to devote a somewhat longer time to Palestine. This party will remain in Cairo three or four days after the departure of the other groups and will then proceed to Palestine, where it will have a period of at least a week or ten days for quiet observance and study in Jerusalem previous to the arrival of the first and second parties. At Jerusalem all three will join in careful study of the city and its history and in visits to the neighboring places of interest. This program will include visits to Nebi Samwil (the ancient Mizpah), Bethlehem, Hebron, Bethany, the Mount of Olives, Tombs of the Judges and the Kings, and other places of interest within reach of Jerusalem. On the way from Jaffa such places as Lydda, Ramlah and Gezer will be visited, and many other important sites will be within observation distance.

After a sufficient period for thorough study of Jerusalem the party will depart by camp upon a journey including Marsaba (which ladies are unable to visit except by camp), the Dead Sea, the Jordan River, Jericho, the Mount of Temptation, the passes of the Judean Hills to Bethel, then to Shiloh, Lebbona, Huwara, Askar (Sychar), Nablus (Shechem), Mt. Gerizim, which the party will ascend for the purpose of visiting the Samaritan place of sacrifice, Sebasteyeh (Samarita), Dothan, and Jenin, the ancient En Gannim.

Here at the entrance to the Plain of Esdraelon the usual route taken by tourists will be left and the party will make the interesting detour to the left, stopping at Taanach, Kadesh, and Megiddo, three of the most famous north Israel cities, whose strategic importance is attested by recent excavations. From this point the Pass of Megiddo will be threaded, the path followed by every army that has traversed Palestine, and the only means of access from the Plain of Sharon to the Plain of Esdraelon. This unusual and exceedingly interesting journey will bring the party to Caesarea, one of the famous Roman cities of Palestine, rarely ever visited, and Athlith, a crusader town of great importance, lying on the coast half way between Caesarea and Haifa. At the latter place, lying at the foot of Mt. Carmel, considerable time will be spent

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on his face this time of year is frequently a man with a heavy cough or cold. Hale's Honey of Horehound and Tar cures these ills quickly.

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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

to permit visits to the monastery of Elijah on Mt. Carmel, and the town of Ptolemais, the Acre of the crusaders.

From this town the journey will be made along the northern side of the Plain of Esdraelon to Harosheth of the Gentiles, Nazareth, Mt. Tabor, and the Sea of Galilee, where the many points of interest connected with the life of Christ will be inspected. Thence the

route will lie northward past Khan Minyeh to Sarid, the city high in the mountains from which a magnificent view is gained of the entire region. Then onward to the Upper Kadesh, beyond Caesarea Philippi and the sources of the Jordan, from which place two days' journey across the foothills of Mt. Hermon will bring the party to Damascus.

After a considerable stay here, the camp will be taken across the Lebanon to Baalbec, the wonderful city of Roman ruins, and thus through the region of the Cedars of Lebanon to Beirut, the seat of the famous Protestant Syrian College. This will be the close of a very rare opportunity for three weeks of camp life under the most favorable circumstances and in regions of unsurpassed interest. From Beirut the party will proceed by steamer with whose owners special arrangements have been made to stop at the Island of Rhodes and the Island of Patmos on the way to Athens. Only a brief stay will be made at this place on the way to Constantinople, where four or five days will be spent. On the return, however, several historic places, such as ancient Troy, Smyrna, Ephesus and some of the Aegean Islands, famous in Greek history will be visited. The party will then go to Athens for another stay, and from thence to Corinth, Parnassus (Delphi), the Island of Ithaca, the home of Ulysses, and so back to the coast of Italy, landing either at Naples, Brindisi, or Venice, probably the latter city, from which place members of the party may return home or remain for further journeys in Europe.

It is believed that the opportunities arranged for special study and special lectures by well-known local authorities, government agents, missionaries, and native scholars will be in advance of any hitherto offered. The party will go not as a band of tourists, but as a group of students regularly registered in the University of Chicago, doing daily class work and receiving, if desired, regular credits from the University of precisely the same character as those granted for resident work.

A course of reading and study in preparation for the journey will be begun early in the year 1906. Special outlines of studies will be furnished the members of the class and monthly reports will be made to the instructor. While membership in the party is not absolutely limited to those who take the course of study, it is desirable at least that all shall avail themselves as far as possible of the educational opportunities afforded by the trip.

Circulars of information may be secured by addressing Herbert L. Willett, University of Chicago. The business arrangements for the conduct of the party have been placed in the competent hands of H. W. Dunning & Company, 14 Beacon Street, Boston, Mass., which is sufficient guaranty of the plans made for the comfort and safe conduct of the party. Dr. H. W. Dunning will accompany the party throughout the journey. This personal supervision of every detail of transportation and camp arrangement ensures a high degree of comfort, as those who went with Dr. Willett's former class will abundantly testify.

Geo. H. Morrison of Dallas did some most effective advertising of the Texas Lectureship in advance of its meeting.

### With the Workers—Continued

Mr. C. A. Young, of the Christian Century, of Chicago, addressed the body on the Inter-church Conference recently held in New York.

A brief but interesting discussion was had of this topic.

The committee on time and place completed their report by setting the date for the next lectureship to be held J. M. Canfield of Indianapolis, Ind., will assist the church at Wadsworth, O., in a series of revival meetings early in the new year.

The meeting at Painesville, O., in which Miss Hanna of Cincinnati assisted the pastor, C. A. Freer, was a splendid one, and twenty-one were added to the church.

A. J. Sever of Mentor, O., is holding a meeting at Mentor Plains, four additions to date.

Mrs. Nettie H. McCorkle has resigned her position of pastoral helper of the Jefferson Street Church, Buffalo, and accepted a call to similar work with the Lenox Avenue Church, New York City.

The church at Elyria, O., will put in a new \$2,000 pipe organ which will be dedicated about the middle of January.

We regret to learn that Mrs. Emily Ivers Meier, president of the B. A. C. C. since its formation, has been compelled on account of poor health to resign her position. Mrs. Meier has made the Association what it is, and her close and self-sacrificing labors will be greatly missed. Fortunately, she has been surrounded by able lieutenants who will carry forward the great enterprise. Mrs. T. R. Ayars will succeed her.

Elmer Ward Cole, Hutchinson, Kansas, prints a neat weekly calendar, which shows that every department of the church is organized.

R. B. Neal of Grayson, Ky., is doing splendid work in opposing Mormonism, one of the perils of the present in America.



**BIBLE READERS AND CHRISTIAN WORKERS SELF-HELP HAND BOOK** contains just the Help over hard places you have been looking for. Short and plain articles by nearly 100 experienced writers, edited by REV. J. M. COON. How to lead, teach, testify, pray and grow. Young Christians' helper, experienced workers' guide, etc. Pocket size, 128 pages, Red Cloth, 25c. Morocco, 35c. postpaid. Agts. wanted. GEO. W. NOBLE, Lakeside Bldg., Chicago

### PERSONALLY CONDUCTED TOUR TO CALIFORNIA.

Exclusively first-class tour under the auspices of the Tourist Department, Chicago, Union Pacific & North-Western Line, leaves Chicago Wednesday, February 7th, spending the disagreeable portions of February and March in the land of sunshine and flowers. \$330.00 includes all expenses, railway fare, sleeping cars, meals in dining cars and hotel expense. Service first class in every respect. Itineraries and full particulars on application. S. A. Hutchison, Manager, 212 Clark St. and 120 Jackson Blvd., Chicago. (Tel. Cent. 721.)

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Can do no more for the protection of trains than is furnished by the signal system in operation upon the Lackawanna Railroad. Brightly painted semaphores by day and colored lights by night flash their warning to the swift-flying trains. These signals divide the line into blocks, and no train is permitted to enter them until preceding trains have passed out of way. Where diverging tracks are met, a system of interlocking switches makes the danger of accident impossible. Crossings, grades and curves are protected by the most modern equipment for the safety of trains. If for any reason this wonderful mechanism fails to work, signals are automatically set at "danger," and not a wheel moves until the trouble is ascertained.

## THE ROADBED

Of the Lackawanna Railroad is conceded by experts to be the finest that engineering skill can produce. It is perfectly ballasted and splendidly maintained. Perfect rail joints give entire freedom from the usual "clickerty-click" so common in railroad traveling. Where curves occur they are so constructed as to be scarcely noticeable. The road is double-tracked every inch of the way between New York and Buffalo. Steel bridges and modern eighty-pound rails permit the running of fast express trains with the utmost safety and comfort.

## HARD COAL IS USED

exclusively on all passenger trains of the Lackawanna Railroad. This is of peculiar interest to the traveler over its line, for the 400 miles of beauty lying between New York and Buffalo may be viewed through open windows, without danger from flying cinders or annoying smoke. The roadbed being rock-ballasted, there is no dust, and the comforts of the journey are further assured by superb Pullman cars and high-backed, airy coaches. It was this freedom from smoke and dust that prompted Mark Twain to write his now famous telegram: "Left New York on Lackawanna

## Obituary.

Notices under this head will be inserted at the rate of five cents per ten words or fraction thereof. Cash must accompany notice.



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when you get the grip, but you won't know how it happened—no one does.

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How to stop those cold chills from chasing up and down the spine, the incessant pains in the limbs and back, nausea, coughing fits, sneezing, discharge from the eyes and nose, muscular pains, and that brain-racking headache.

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## The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE PUBLISHED BY

**The Christian Century Co.**  
358 Dearborn St., Chicago

Entered at Chicago Post Office as Second Class Matter, February 28, 1902.

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Railroad this morning in white duck suit, and it's white yet."

### THE CONVENIENCES

Of the Lackawanna Railroad appeal directly to the business man. The Chicago terminal is at the new La Salle street station, the most convenient in Chicago. The New York terminals are at Barclay and Christopher streets and at West Twenty-third street, the first in the very heart of the down-town business section, and the second close to the wholesale district and the terminal at West Twenty-third street on the edge of the hotel, theater and shopping district. Three elegant through trains are operated daily from Chicago to New York. For European travelers the conveniences of Lackawanna Railroad are unrivaled, as its Hoboken station is within a stone's throw of all the great trans-Atlantic steamship lines, thus obviating expensive transfer of passengers and baggage.

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to see, a mind to comprehend, and a soul to appreciate, has not felt himself a better, a broader, and a nobler man, after a day's journey through such scenery as is found along the Lackawanna Railroad as it winds its way among the rugged mountains of Pennsylvania and the beautiful valley region of New York? Traveler, whoever you are, or whenever you have opportunity, take this journey by daylight, summer or winter, get in the rear car—the rear seat, if possible, or in summer, the observation platform—open your eyes, unlock your soul, broaden your mind and enrich every fiber of your being through association with Nature as she reveals her wonderful gifts.

### ANY RAILROAD AGENT

will be glad to give further information in regard to the Lackawanna service which embraces three through trains leaving Chicago at 10:35 A. M. (arriving at New York 3:30 P. M.); 2:30 P. M. (arriving New York 7:20 P. M.); and 9:15 P. M. (arriving New York 6:15 P. M.), and full particulars will be cheerfully furnished upon application to George A. Cullen, General Western Passenger Agent, 101 Adams street, Chicago.

### THE WORK REVIVED AT ELGIN, ILL.


The first meeting was held Tuesday evening, Nov. 28th. Fifteen were present, nearly all of whom have recently removed to Elgin. Henry B. Robison, the minister at Nunda, Ill., came to help start the work.

Now mid-week prayer meeting is held at private homes, and Sunday school and preaching at 10 and 11 o'clock respectively, Sunday morning, in Spurling Hall C.

A temporary board of nine members

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An effort will be made to enlist every person in this city of 25,000 inhabitants who is interested to the extent of having a share in realizing among men the New Testament ideal of Christianity.

H. B. R.

An over-worked body becomes easily a drag on the spirit.

God made the world as it lies ready to hand, but in the highest sense every man must make his own world.

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We have faith in ourselves and our work and our brethren, therefore this offer to send The Christian Century free for one month to those who request it, or for whom it is requested. A few samples copies will create an appetite. We want at least 50,000 people to get The Christian Century habit. Will not every friend send in the names of those whom he thinks may be interested?

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In every city, town and village of the land, and on every free delivery route, we want representatives. The Christian Century has something to say that will interest young and old. At the beginning of this campaign to extend our circulation, we are making special offers to representatives. There can be but one in a community; first come, first honored. Write at once to The Christian Century, 358 Dearborn Street, Chicago.



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## THE CHRISTIAN CENTURY

For 1906 will be better than ever. All our regular departments will be maintained, and new ones added.

### CENTURY CENTENNIAL PREPARATION

Will occupy a place of commanding importance. Two features will receive especial notice. First, the deeper meaning of this restoration movement. Second, the need of making our organized work more comprehensive and democratic. The Centennial Bureau can count on the fullest and heartiest co-operation of The Christian Century. Our editorial force will be greatly strengthened.

### DEPARTMENTS

The International Lesson System will displace the Blakeslee System. There will be a careful treatment of the Endeavor and of the Prayer Meeting topics, "Quiet Hour Counsel" will minister increased devotion, Events of the Week, Home and The Children, With the Workers, From the Field, etc., which have proved so popular will continue, and our news service will be greatly extended and improved.

We shall present specially prepared articles by trained and experienced men, covering the wide field of church enterprise.

### METHODS AND MEANS

This will include articles on "Systematic and Proportionate Giving," "How to Conduct a Revival," "Endeavorers at Work," "Men's Clubs" etc.

In similar fashion we shall treat the leading questions of practical theology, Christian economics and philosophy.

With these many new features, The Christian Century will serve more richly and efficiently this great and growing brotherhood. We therefore feel justified in appealing for volunteers in a GREAT SUBSCRIPTION CAMPAIGN FOR A BONA FIDE LIST OF 50,000. Each one secure one! We confidently expect the vigorous help of our friends.

#### WHAT OUR READERS SAY.

The Christian Century has a multitude of friends, with whom appreciation is not a lost art. We want the casual reader to know how they prize it. Here are a few of many warm words:

##### Loyal and Elevated.

"I must congratulate you on its tasty appearance and also the loyal yet elevated tone of its contents."—Ada B. Underwood.

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Here is one who has journeyed with us from the beginning: "The Christian Century is better now than ever before."—A. C. Corbin.

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"I love it all from beginning to end. It is next to the Bible with me."—Mrs. S. T. Myers.

##### An Uplift.

"It is such an uplift to me, and so strengthens my faith that I should not like to be without it."—Mrs. G. C. Dillard.

##### A Dear Friend.

"The Christian Century seems like a weekly letter from a near and dear friend. I should not like to part with it."—Harley G. Dillinger.

##### Not Afraid of the Light.

"The last issue of The Christian Century was so ideal I felt I could not refrain from saying 'I thank you.' In more ways than one the pages are a constant help to me, not the least of

which is that the paper is not afraid of the light."—Anna D. Bradley.

##### Fearless and Honest.

"I must say the Century's editorials are fearless and honest. They hew right to the line."—E. V. Benedict.

##### Indispensable.

"Just received first copy of The Christian Century and find it O. K. No preacher can afford to be without it. I wish that every member of my church were a reader of it."—P. E. Hawkins.

##### Should Be Universally Read.

"Have taken it from the first number of the Christian Oracle, and am happy to say it grows better as it grows older. It should be read by every member of the church."—William Clubb.

##### Outside Testimony.

"I am not a member of your church, but a friend sends me the paper, and it is growing in interest immensely."—Laura Rambo.

##### Splendid Reading.

"I have taken it about fifteen years. I like it all, and find it splendid reading on the Lord's day."—M. J. Crane, age, 78 years.

##### Best of All.

"Without disparagement to any of our other papers, I must say this number (42) caps the climax for excellence."—F. M. McHale.

##### Constantly Improving.

"The Christian Century is constantly improving. It seems to me now on a par with ———: "Events of the Week," "Editorials," "From Other Ink Wells," and "With the Workers" always get attention."—G. D. Edwards.

And now, "gentle reader," do you not want a paper that calls forth such generous praise? We invite you at once to join The Christian Century family. The latch string is out at 358 Dearborn street, Chicago. Ask for Circulation Manager.

#### A CHRISTIAN CENTURY YEAR.

When you send out your New Year's greetings include a subscription to The Christian Century. Say: "I wish you a Christian Century Year!" That will vary the ancient form of expression, and it will mean more.

#### SIoux CITY, IOWA, LETTER.

The church in Sioux City is looking forward to better days when they shall occupy their new church which will be dedicated about the first of April. During the past eleven months there has been about 25 per cent increase in the membership, and many more disciples have been found who have not co-operated with the church since moving to the city. The minister, John Kendrick Ballou, will conduct a short revival meeting at Storm Lake, commencing the first Sunday in January. It is the intention to locate a minister at this place at the close of the meeting.

LeGrand Pace, of Onawa, has been in a missionary meeting at Lead S. D. J. C. Harris, of Minnesota, returns to Iowa and will locate at Sheldon. Edward Wright has accepted the pastorate at Spencer. The vacancies in the N. W. district are being filled, but some still remain. The church at Sioux City will commence a revival as soon as the church building is ready for occupancy.

J. K. B.

#### STOCKHOLDERS' MEETING.

The regular annual meeting of the stockholders of The Christian Century Company will be held in Chicago, at the offices of the company, Room 608, No. 358 Dearborn street, Jan. 20th, 1906, at ten o'clock, a. m. Important business will be transacted, and all stockholders of the company are urgently requested to be present. Those who cannot be present should send their proxies either to Herbert Lockwood Willett, secretary of the company, or E. MacDonald Bowman, treasurer of the company.

CHAS. A. YOUNG, President.

NEW BEDFORD, ILL., Dec. 21st. —We closed a good meeting here last Sunday, which resulted in ten being added to the congregation. F. A. Sword of Walnut did the preaching. This is the third meeting this congregation has had in two years. In the first one we were assisted by Evangelist J. A. Bennett, with twenty-six conversions. The second was held last February and March, and resulted in seventy-two being added to the church. F. A. Sword of Walnut did the preaching.

J. F. SMITH.

Was yesterday a good day? then tomorrow should be better.

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